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Thursday, May 27, 1976
Jyaistha 6, 1898 (Saka)

LOK SABHA DEBATES

Sixteenth Session
(Fifth Lok Sabha)

सत्यमेव जयते

LOK SABHA SECRETARIAT

NEW DELHI

Price: Rs. 2.00

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LOK SABHA

Thursday, May 27, 1976/Jyaistha 6, 1898 (Saka)

The Lok Sabha met at Eleven of the Clock

[MR. SPEAKER *in the Chair*]

TRIBUTE TO PANDIT JAWAHARLAL NEHRU

MR. SPEAKER: Before we commence our business today, I should like to pay a tribute to the memory of Pandit Jawaharlal Nehru on the occasion of the 12th anniversary of his death.

The whole nation remembers the many glorious services of this great leader to our country. We in Lok Sabha recall with gratitude his love for Parliamentary Democracy. Among other things he gave us a memorable preamble to our Constitution which has laid the firm foundation of an egalitarian society, in which social and economic justice have primacy. As Prime Minister and Leader of the House for nearly two decades soon after our independence, he guided us in the practice of the Parliamentary form of Government and zealously guarded the functioning and powers of this House in the goverance of our country. We pay our humble tribute to this great son of India and pray that his spirit may strengthen our resolve to keep alive the many treasured traditions that he helped in building for us over the years.

11.02 hrs.

PAPERS LAID ON THE TABLE

REVIEW AND ANNUAL REPORT OF NATIONAL INSTRUMENTS LTD., CALCUTTA FOR 1974-75

THE MINISTER OF STATE IN THE MINISTRY OF INDUSTRY AND CIVIL SUPPLIES (SHRI A. P. SHARMA): On behalf of Shri T. A. Pai, I beg to lay on the Table a copy each of the following papers (Hindi and English versions) under sub-section (1) of section 619A of the Companies Act, 1956:—

(i) Review by the Government on the working of the National Instruments Limited, Calcutta for the year 1974-75.

(ii) Annual Report of the National Instruments Limited, Calcutta for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10929/76].

REVIEWS AND ANNUAL REPORTS OF NATIONAL BUILDINGS CONSTRUCTION CORPORATION LTD., NEW DELHI, HOUSING AND URBAN DEVELOPMENT CORPORATION LTD., NEW DELHI, AND HINDUSTAN HOUSING FACTORY LTD., NEW DELHI FOR 1974-75

THE MINISTER OF STATE IN THE MINISTRY OF WORKS AND HOUSING (SHRI H. K. L. BHAGAT): I beg to lay on the Table a copy each of the following papers (Hindi and English versions) under sub-section (1) of section 619A of the Companies Act, 1956:—

(1) (i) Review by the Government on the working of the National Buildings Construction Corporation Limited, New Delhi, for the year 1974-75.

[Shri H. K. L. Bhagat]

(ii) Annual Report of the National Building Construction Corporation Limited, New Delhi, for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10930/76].

(2) (i) Review by the Government on the working of the Housing and Urban Development Corporation Limited, New Delhi, for the year 1974-75.

(ii) Annual Report of the Housing and Urban Development Corporation Limited, New Delhi, for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10931/76].

(3) (i) Review by the Government on the working of the Hindustan Housing Factory Limited, New Delhi, for the year 1974-75.

(ii) Annual Report of the Hindustan Housing Factory Limited, New Delhi, for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10932/76].

ANNUAL REPORT OF JUTE CORPORATION OF INDIA LTD., CALCUTTA FOR 1974-75

THE MINISTER OF COMMERCE (PROF. D. P. CHATTOPADHYAYA): I beg to lay on the Table a copy of the Annual Report (Hindi and English versions) of the Jute Corporation of India Limited, Calcutta for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon, under sub-section (1) of section 619A of the Companies Act, 1956. [*Placed in Library. See* No. LT-10935/76].

AMENDMENTS TO TAMIL NADU VANASPATI (REGULATION OF TRADE) ORDER, 1976, ANNUAL REPORT OF INDIAN COUNCIL OF AGRICULTURAL RESEARCH, NEW DELHI FOR 1974-75 AND STATEMENTS FOR DELAY

THE MINISTER OF STATE IN THE MINISTRY OF AGRICULTURE AND IRRIGATION (SHRI SHAHNAWAZ KHAN): I beg to lay on the Table—

(1) (i) A copy of Notification No. 28350/A/75-5 (Hindi and English versions) published in Tamil Nadu Government Gazette dated the 3rd March, 1976 making certain amendment to the Tamil Nadu Vanaspati (Regulation of Trade) Order, 1974, under sub-section (6) of section 3 of the Essential Commodities Act, 1955.

(ii) A statement (Hindi and English versions) showing reasons for delay in laying the above Notification. [*Placed in Library. See* No. LT-10934/76].

(2) (i) A copy of the Annual Report (Hindi and English versions) of the Indian Council of Agricultural Research, New Delhi, for the year 1974-75—Part I (Technical).

(ii) A statement (Hindi and English versions) showing reasons for delay laying the above Report. [*Placed Library. See* No. LT-10935/76].

STATEMENT FOR DELAY IN LAYING A TAMIL NADU GOVERNMENT NOTIFICATION re. AMENDMENTS TO "APPOINTMENT OF AUDITOR RULES".

THE MINISTER OF STATE IN THE MINISTRY OF LAW, JUSTICE AND COMPANY AFFAIRS (DR. V. A. SEYID MUHAMMAD): I beg to lay on the Table a statement (Hindi and English versions) showing reasons for delay in laying Tamil Nadu Government Notification No. G.O. Ms. 187 (SRO A-77/76) dated the 18th February, 1976 containing amendments to the "Appointment of Auditor Rules". [*Placed in Library. See* No. LT-10936/76].

NOTIFICATIONS UNDER CUSTOMS ACT, 1962 AND CENTRAL EXCISES RULES, 1944

THE MINISTER OF STATE IN-CHARGE OF THE DEPARTMENT OF

REVENUE AND BANKING (SHRI PRANAB KUMAR MUKHERJEE): I beg to lay on the Table—

(1) A copy each of the following Notifications (Hindi and English versions) under section 159 of the Customs Act, 1962:—

(i) G.S.R. 709 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(ii) G.S.R. 710 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(iii) G.S.R. 711 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(iv) G.S.R. 712 and 713 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(v) G.S.R. 714 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(vi) G.S.R. 715 published in Gazette of India dated the 22nd May, 1976 together with an explanatory memorandum.

(2) A copy of Notification No. G.S.R. 693 (Hindi and English versions) published in Gazette of India dated the 22nd May, 1976 issued under the Central Excise Rules, 1944 together with an explanatory memorandum. [*Placed in Library. See* No. LT-10937/76].

REPORT ON STRATEGY FOR DEVELOPMENT PROGRAMME FOR SMALL SCALE INDUSTRIES IN BACKWARD AREAS AND REVIEW AND ANNUAL REPORT OF NATIONAL SMALL SCALE INDUSTRIES CORPORATION LTD., NEW DELHI FOR 1974-75

SHRI A. P. SHARMA : I beg to lay on the Table—

(1) A copy of the Report (Hindi and English versions) of the Committee to evolve a strategy for development programme for Small Scale Industries in backward areas. [*Placed in Library. See* No. LT-10938/76].

(2) A copy each of the following papers (Hindi and English versions) under sub-section (1) of section 619A of the Companies Act, 1956:—

(i) Review by the Government on the working of the National Small Industries Corporation Limited, New Delhi, for the year 1974-75.

(ii) Annual Report of the National Small Industries Corporation Limited, New Delhi for the year 1974-75 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10939/76].

REVIEW AND ANNUAL REPORT OF NATIONAL SEEDS CORPORATION LTD., NEW DELHI FOR THE YEAR ENDED ON 31-5-75

SHRI SHAHNAWAZ KHAN: On behalf of Shri Annasaheb, P. Shinde.

I beg to lay on the Table a copy each of the following papers (Hindi and English versions) under sub-section (1) of section 619A of the Companies Act, 1956:—

(1) Review by the Government on the working of the National Seeds Corporation Limited, New Delhi, for the year ended 31st May, 1975.

(2) Annual Report of the National Seeds Corporation Limited, New Delhi, for the year ended 31st May, 1975 along with the Audited Accounts and the comments of the Comptroller and Auditor General thereon. [*Placed in Library. See* No. LT-10940/76].

WHITE PAPER ON STEEL INDUSTRY

THE MINISTER OF STEEL AND MINES (SHRI CHANDRAJIT YADAV) I beg to lay on the Table 'White Paper on Steel Industry' (Hindi and English versions) [*Placed in Library. See* No LT-10941/76]

NOTIFICATIONS UNDER PASSPORTS ACT, 1967 AND HAJ COMMITTEE (AMDT.) RULES, 1974 WITH STATEMENT FOR DELAY

THE DEPUTY MINISTER IN THE MINISTRY OF EXTERNAL AFFAIRS (SHRI BIPINPAL DAS): I beg to lay on the Table—

(1) A copy each of the following Notifications (Hindi and English versions) under sub-section (3) of section 24 of the Passports Act, 1967 --

(i) The Passports (Amendment) Rules, 1976, published in Notificaiton No G S R. 247(E) in Gazette of India dated the 22nd March, 1976, together with Erratum thereto

(ii) G S R 293(E) published in Gazette of India dated the 14th April, 1976 [*Placed in Library. See* No LT-10942/76]

(2)(i) A copy of the Haj Committee (Amendment) Rules, 1974, (Hindi and English versions) published in Notification No S O 4407 in Gazette of India dated the 11th October, 1975, under sub-section (3) of section 17 of the Haj Committee Act, 1959

(ii) A statement (Hindi and English versions) showing reasons for delay in laying the above Notification [*Placed in Library. See* No LT-10943/76]

GUJARAT STATE TAX ON PROFESSIONS, TRADES, CALLINGS AND EMPLOYMENT RULES 1976 AND STATEMENT FOR DELAY

THE DEPUTY MINISTER IN THE MINISTRY OF FINANCE (SHRIMATI SUSHILA ROHATGI): I beg to lay on the Table—

(i) A copy of the Gujarat State Tax on Professions, Trades, Callings and Employments Rules 1976, published in Notification No (GHN '27) PFT-1176(S 27) (1)-TX in Gujarat Government Gazette dated the 27th April, 1976 under section 27 of the Gujarat State Tax on Professions, Trades, Callings and Employments Act, 1976 read with clause (c) (iii) of the proclamation dated the 12th March 1976 issued by the President in relation to the State of Gujarat

(ii) A statement (Hindi and English versions) explaining the reasons for not laying the Hindi versions of the above notification

[*Placed in Library See* No LT-10944/76]

RAILWAY (WAREHOUSING AND WHARFACE) AMENDT RULES 1976 AND STATEMENTS FOR DELAY

THE MINISTER OF STATE IN THE MINISTRY OF RAILWAYS (SHRI MOHD SHAFI QURESHI): On behalf of Shr. Buta Singh I beg to lay on the Table—

(1) A copy each of the following notifications (Hindi and English versions) issued under section 47 of the Indian Railways Act, 1890 —

(i) The Railway (Warehousing and Wharfage) Amendment Rules, 1976, published in Notification No S O 1191 in Gazette of India dated the 27th March, 1976

(ii) The Railways (Warehousing and Wharfage) (Second Amendment) Rules, 1976, published in Notification No S.O 1290 in Gazette of India dated the 17th April, 1976.

(2) Two statements (Hindi and English versions) showing reasons for delay in laying the above Notifications. [*Placed in Library. See* No. LT-10946/76].

NOTIFICATIONS UNDER TAMIL NADU MOTOR VEHICLES TAXATION ACT, 1974

THE DEPUTY MINISTER IN THE MINISTRY OF SHIPPING AND TRANSPORT (SHRI DALBIR SINGH): I beg to lay on the Table a copy each of the following Notifications (Hindi and English versions) under sub-section (2) of section 25 of the Tamil Nadu Motor Vehicles Taxation Act, 1974 read with clause (c)(iv) of the Proclamation dated the 31st January, 1976 issued by the President in relation to the State of Tamil Nadu:—

(i) G.O.R. No. 3627 published in Tamil Nadu Government Gazette dated the 26th November, 1975.

(ii) G.O. Ms. No. 2139 published in Tamil Nadu Government Gazette dated the 17th December, 1975. [*Placed in Library. See* No. LT-10946/76].

BONDED LABOUR SYSTEM (ABOLITION & RULES, 1976, EMPLOYEES PF (2ND AMDT.) RULES, 1976, CERTIFIED ACCOUNT OF EMPLOYEES P.F. ORGANISATION FOR 1969-70 WITH AUDIT REPORT THEREON AND STATEMENT FOR DELAY

THE DEPUTY MINISTER IN THE MINISTRY OF LABOUR (SHRI BALGOVIND VERMA). I beg to lay on the Table—

(1) A copy of the Bonded Labour System (Abolition) Rules, 1976 (Hindi version) published in Notification No. G.S.R. 534 in Gazette of India dated the 10th April, 1976, under sub-section (3) of section 26 of the Bonded Labour System (Abolition) Act, 1976. [*Placed in Library. See* No. LT-10947/76].

(2) A copy of the Employees' Provident Funds (Second Amendment) Scheme, 1976 (Hindi and English versions) published in Notification No. G.S.R. 707 in Gazette of India dated the 22nd May, 1976, under sub-section (2) of section 7 of the Employees' Provident Funds and Family Pension Fund Act, 1952. [*Placed in Library. See* No. LT-10948/76].

(3) (i) A copy of the Certified Accounts together with the Audit Report thereon (Hindi and English versions) of the Employees Provident Fund Organisation for the year 1969-70.

(ii) A statement (Hindi and English versions) showing reasons for delay in laying the above document. [*Placed in Library. See* No. LT-10948/76].

ANNUAL REPORT AND CERTIFIED ACCOUNTS FOR 1973-74 OF INDIAN COUNCIL OF HISTORICAL RESEARCH

THE DEPUTY MINISTER IN THE MINISTRY OF EDUCATION AND SOCIAL WELFARE AND IN THE DEPARTMENT OF CULTURE (SHRI D. P YADAV): I beg to lay on the Table:—

(i) A copy of the Annual Report (Hindi and English versions) of the Indian Council of Historical Research for the year 1973-74, under rule 45 of the Memorandum of Association and Rules of the Indian Council of Historical Research.

(ii) A copy of the Certified Accounts (Hindi and English versions) of the Indian Council of Historical Research for the year 1973-74 under rule 44(d) of the Memorandum of Association and Rules of the Indian Council of Historical Research. [*Placed in Library. See* No. LT-10949/76].

11.05 hrs

MESSAGES FROM RAJYA SABHA

SECRETARY GENERAL: Sir, I have to report the following messages received from the Secretary-General of Rajya Sabha.—

(i) 'In accordance with the provisions of rule 127 of the Rules of procedure and Conduct of Busines in the Rajya Sabha I am directed to inform the Lok Sabha that the Rajya Sabha, at its sitting held on the 25th May, 1976, agreed without any amendment to the Tea (Amendment) Bill, 1976, which was passed by the Lok Sabha at its sittings held on the 18th May, 1976

(ii) 'In accordance with the provisions of rule 127 of the Rules of procedure and Conduct of Business in the Rajya Sabha, I am directed to inform the Lok Sabha that the Rajya Sabha, at its sitting held on the 25th May, 1976, agreed without any amendment to the National Library Bill, 1976, which was passed by the Lok Sabha at its siting held on the 18th May, 1976'

(iii) 'I am directed to inform the Lok Sabha that the Rajya Sabha at its sitting held on Thursday, the 20th May, 1976, adopted the following motion in regard to the Committee on Public Accounts —

That this House concurs in the recommendation of the Lok Sabha that the Rajya Sabha do agree to nominate seven members from Rajya Sabha to associate with the Committee on Public Accounts of the Lok Sabha for the term beginning on the 1st May, 1976, and do proceed to elect, in such manner as the Chairman may direct, seven members from among the members of the House to serve on the said Committee."

2. I am further to inform the Lok Sabha that in pursuance of the above motion, the following members of the Rajya Sabha have been duly elected to the said Committee:—

1. Shrimati Sushila Shankar Adivarekar
2. Shri Sardar Amjad Ali
3. Shri Piare Lall Kureel urf Piare Lall Talib
4. Shri H.S. Narasiah
5. Shri Indradeep Sinha
6. Shri Omprakash Tyagi
7. Shri Zawar Husain.

(iv) 'I am directed to inform the Lok Sabha that the Rajya Sabha at its sitting held on Thursday, the 20th May, 1976, adopted the following motion in regard to the Committee on Public Undertakings:—

"That this House concurs in the recommendation of the Lok Sabha that the Rajya Sabha do agree to nominate seven members from Rajya Sabha to associate with the Committee on Public Uudertakings of the Lok Sabha for the term beginning on the 1st May, 1976, and do proceed to elect, in such manner as the Chairman may direct, seven members from among the members of the House to serve on the said Committee"

2 I am further to inform the Lok Sabha that in pursuance of the above motion, the following members of the Rajya Sabha have been duly elected to the said Committee —

1 Shri Sriman Prafulla Goswami
2 Shri Jagbir Singh
3 Shrimati Kumudben Manishankar Joshi
4. Shri Ganesh Lal Mali
5. Shri Bezavada Papireddy
6 Shri K.L.N. Prasad
7. Shri Sultan Singh.

ASSENT TO BILLS

SECRETARY-GENERAL: Sir, I lay on the Table following two Bills passed by the Houses of Parliament during the current session and assented to since a report was last made to the House on the 30th April, 1976:—

1. The Appropriation (No. 4) Bill, 1976.
2. The workmen's Compensation (Amendment) Bill, 1976.

11.06 hrs.

LEAVE OF ABSENCE FROM THE SITTINGS OF THE HOUSE

MR. SPEAKER: The Committee on Absence of Members from the sittings of the House, in their Twenty-eighth Report, have recommended that leave of absence be granted to the following Members for the periods indicated against each:—

(1) Shri K. Gopal . . .	26th April to 27th May, 1976 (Sixteenth Session).
(2) Shri Atal Bihari Vajpayee . . .	6th February, 1976 (Fifteenth Session); 8th March to 8th April, 1976, 14th and 15th April, 1976 and 26th April to 19th May 1976 (Sixteenth Session).
(3) Shri Noorul Huda . . .	8th March to 8th April, 1976, 14th and 15th April 1976; and 26th April to 20th May, 1976 (Sixteenth Session).
(4) Shri A. K. Gopalan . . .	10th to 27th May, 1976, (Sixteenth Session)
(5) Shrimati V. R. Scindia . . .	6th February, 1976 (Fifteenth Session); 8th March to 8th April, 1976, 14th and 15th April, 1976 and 26th April to 19th May 1976, (Sixteenth Session).
(6) Shri M. K. Krishnan . .	28th April to 27th May, 1976 (Sixteenth Session).
(7) Shri Piloo Mody . . .	6th February, 1976 (Fifteenth Session); 8th March to 8th April, 1976, 14th and 15th April, 1976 and 26th April to 19th May, 1976 (Sixteenth Session).
(8) Shri T. S. Lakshmanan . . .	15th April, 1976 and 26th April to 27th May, 1976 (Sixteenth Session).
(9) Shri J Rameshwar Rao— . . .	3rd to 27th May, 1976 (Sixteenth Session).

11.06-1/2 hrs

STATEMENT RE. CODE OF JOURNALISTIC ETHICS

THE MINISTER OF STATE OF INFORMATION AND BROADCASTING (SHRI VIDYA CHARAN SHUKLA): The All India Newspaper Editors' Conference has finalised a Code of Journalistic Ethics in order to maintain proper standards in the Indian press and Indian journalism. This follows a series of studies and meetings over the past few months.

[Shri Vidya Charan Shukla]

The Central Committee of Editors, consisting of leading Editors of the country, prepared a draft Code which was finally brought to the notice of the AINEC. The Code has now been finalised by the AINEC and thereafter conveyed to Government.

The Code is a set of detailed rules to govern journalistic ethics which will enable the newspapers and journalists to discharge their high social and national responsibilities. A copy of the Code as unanimously evolved is placed on the Table of the House.

It would appear that the Code is comprehensive and unexceptional. The Code attaches great value to fundamental human and social rights and, for this purpose, imposes on journalists and newspapers the obligation to promote such activities as would serve national unity and social progress, whether these are undertaken by the people or by the State. The Code prescribes that reports which create hatred amongst different communities or groups or tension or promote violence, should not be published. Inaccurate reports should be rectified by prominent publication. The Code thus enjoins that high standards of public service must govern all journalistic activities.

The Central Committee of Editors, at its last meeting held in Calcutta on 30th April and 1st May, has recommended that the Code should be accorded the sanctity of law. Government are in agreement with the Code of Ethics formulated by the AINEC. The need for a legislation on the subject is under the consideration of Government.

STATEMENT

Code of Journalistic Ethics

As the press is an essential organ of the democratic set up, an important vehicle of communication and an instrument in the creation of public opinion, the journalists should regard their profession as a trust to serve public interest. In pursuance of this objective, the press should provide a truthful, comprehensive and reliable account of the events in a context which gives them meaning, project a representative picture of the constituent groups in society, regard itself as a forum for comment and criticism and discharge social responsibilities by clarifying the goals and values of society.

Our goals are enshrined in the preamble to the Constitution which embodies the resolve of the people to secure for all citizens "justice, social, economic and political, liberty of thought, expression, belief, faith and worship; equality of status and of opportunity; and to promote among them all fraternity assuring the dignity of the individual and the unity of the Nation". This preamble is reinforced by the Directive Principles of State Policy which lay down that "the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of the national life". To discharge this social responsibility, it is evident that the moral and ethical behaviour of the press should reflect the values of society at large; so should criticism In pursuance of this trust and social responsibility, the following Code of Ethics will be applicable:—

(1) In the discharge of their duties, journalists shall attach full value to fundamental human and social rights and shall hold good faith and fair play in news reports and comments as essential professional obligations.

(2) Journalists and newspapers shall endeavour to highlight and promote activities of the State and public which aim at national unity and solidarity, integrity of India and economic and social progress.

(3) Journalists and newspapers shall avoid publication of reports and comments which tend to promote tensions likely to lead to civil disorder, mutiny or rebellion. Violence must be condemned unequivocally.

(4) Journalists and newspapers shall ensure that information disseminated is factual. No fact shall be distorted nor information known to be false or not believed to be true shall be published.

(5) No sensational or tendentious report of a speculative nature shall be published. Any report or comment found to be inaccurate shall be rectified by prominent publication.

(6) Confidence shall always be respected. Professional secrecy shall be preserved.

(7) Journalists shall not exploit their status for non-journalistic purposes or for seeking information for non-journalistic purposes and shall not allow personal interest to influence professional conduct.

(8) There is nothing so unworthy as the acceptance or demand of a bribe or inducement for the exercise by a journalist of his power to give or deny publicity to news or comment.

(9) Journalists and newspapers shall not indulge in personal controversies in which no public interest is involved.

(10) Journalists and newspapers shall not give currency to or publish rumours or gossip or even verifiable news affecting the private life of individuals.

(11) Newspapers shall refrain from publishing matter (including advertisements) which is obscene or is likely to encourage vice, crime or unlawful activities.

(12) Journalists and newspapers shall promote and project the national objective of democracy, secularism and socialism.

(13) Journalists and newspapers shall refrain from giving tendentious treatment to news of disturbances, involving caste, community, class, religion, region or language groupings and shall not publish details of numbers or identity of groups involved in such disturbances except as officially authorised.

(14) Journalists and newspapers shall not publish information or comment detrimental to the interests of the sovereignty and integrity of India, the security of the State or friendly relations with foreign countries.

11 08½ hrs.

STATEMENTS RE. SHARBATI SONORA WHEAT

श्री सरजू पांडे (गाजीपुर) : माननीय अध्यक्षजी, दिनांक 4-5-76 को सदन के माननीय सदस्य श्री द्वारका नाथ तिवारी ने कुछ आरोप आई० सी० ए० आर० के अध्यक्ष के विरुद्ध लगाया था। उन्होंने अपने भाषण में कहा था कि वर्तमान डायरेक्टर जनरल श्री स्वामीनाथन्, ने जानबूझकर झूठा वैज्ञानिक डाटा छापकर यह दावा किया था कि उनके द्वारा विकसित गेहूं की किस्म शर्बती सोनारा में लाइसीन की मात्रा दूध के बराबर है और श्री तिवारी ने इसके समर्थन में गजेन्द्रगडकर कमेटी की रिपोर्ट का उदाहरण दिया था जो पृष्ठ 93 पर अंकित है :

[श्री सरजू पांडे]

The claim that Sharbati Sonora has high lysine content is not substantiated

श्री तिवारी जी ने श्री स्वामीनाथन पर आरोप लगाते हुये कहा था कि उन्होंने झूठा डाटा छापा है और कमेटी की रिपोर्ट पृष्ठ 52 का हवाला दिया था

The lysine content of Sharbati Sonora could not be as high as that of milk .

उन्होंने कहा कि स्वामीनाथन ने जानबूझकर झूठा वैज्ञानिक डाटा छापा है कमेटी ने कहा था

After the claim was made that the lysine content of Sharbati Sonara is higher than that of Sonora 64 various laboratories in the world repeated this analysis The CYMMAT in Mexico which is the inter national maize and wheat improvement centre grew this wheat in Mexico and found that it did not have higher lysine content as compared to Sonora 64 This fact was brought to notice of the agricultural scientists at the All India Wheat Workshop held at Indore in 1969 It was then resolved in this meeting that the lysine content should be verified in the National Institute of Nutrition Hyderabad and Nutrition Research laboratory Mysore It is very surprising and indeed regrettable that no wheat of this variety was sent during the past 3 yrs to these laboratories for analysis

श्री तिवारी ने डी० जी० के इस कथन को कि शर्बती सोनारा में लाइसीन की मात्रा दूध के बराबर है, गलत सिद्ध किया था । उनके भाषण के उत्तर में कृषि राज्य मंत्री श्री शाहनवाज खां ने कहा था कि सरकार द्वारा नियुक्त की गई एजेन्सियों और अन्य संस्थाओं के सम्बन्ध में बात की थी और वह नीचे दिये पैराग्राफ पर पहुंची थी और जो हवाला उन्होंने दिया, वह नीचे उद्धृत कर रहा हूं

"It is obvious that the protein content of wheat, as probably of other cereals, is highly variable, depending upon the soil, climatic conditions and also the fertilizers used The variation is well-reflected in the published results However, in spite of the variation *Sharbati Sunehra* seems to be clearly superior to Sonora-64 and kalyan Sona in respect of nretein content"

श्री तिवारी जी ने आरोप लगाया था कि शर्बती सोनारा में लाइसीन की मात्रा दूध के बराबर है, यह दावा डी० जी० ने गलत किया है, इसका उत्तर श्री शाहनवाज खां ने नहीं दिया बल्कि उन्होंने यह कहा कि शर्बती सोनारा में प्रोटीन की मात्रा अधिक है । इस प्रकार श्री शाह नवाज खां ने शर्बती सोनारा के सम्बन्ध में तथ्य को छिपाया है और उन्होंने डी० जी० के झूठे दावे के सम्बन्ध में सदन को गुमराह किया है ।

THE MINISTER OF STATE IN THE MINISTRY OF AGRICULTURE AND IRRIGATION (SHRI SHAHNAWAZ KHAN) Mr Speaker S r

MR SPEAKER I think, it is a long statement you may lay it on the table of the House, or you can read the relevant paragraphs 10, 11 and 12

SHRI SHAHNAWAZ KHAN This question has been coming up on the floor of the House a number of times I would therefore like to read the statement to put the controversy at rest

MR SPEAKER You may lay it on the table of the House, there is not going to be any debate on it.

SHRI SHAHNAWAZ KHAN: I beg to lay a statement on the Table of the House.

However, I would like to reiterate that the lysine content of Sharbati Sonora is much higher than that of Sonora-64. This thing has been upheld by experiments carried out at the Indian Agricultural Research Institute and Purdue University, USA and, therefore, I again say that whatever I have said is quite correct and I have not misled the House.

SHRI D. N. TIWARY (Gopalganj): The question is whether the lysine content of Sharbati Sonora is equal to milk or not.

MR. SPEAKER: No debate on this. The Minister may invite the Members and have a further discussion with them and settle this question.

Statement

In the limited time available during my intervention in the discussions on the budget demands for the Ministry of Agriculture and Irrigation, I had to cover a wide range of topics with which I am concerned in the Ministry. Hence, I regret that I could not go into greater detail at that time. Also, this particular topic of lysine content of the wheat variety Sharbati Sonora has been discussed on the floor of this House more than once An exhaustive statement was also placed on the table of the House by the Minister of State for Agriculture on 12th November, 1973. Since, however, I have been charged with misleading the Honourable House, I would like to summarise again the facts which have also been made available on earlier occasions and during the detailed discussions in November, 1973, on the recommendations of the I.C.A.R. Inquiry Committee headed by Dr P. B. Gajendragadkar.

2. In 1962-63, the Indian Agricultural Research Institute (IARI) launched an intensive programme of breeding dwarf wheat varieties capable of converting more efficiently the applied water and fertilizer into grains. This work was started with dwarf wheat material initially supplied by Dr. N. E. Borlaug of Mexico. The following four approaches were introduced straightaway at IARI and other wheat research centres in the country:—

(a) Test the best Mexican dwarf wheats under our conditions and select those which give good yields.

This approach led to the identification of the varieties Lerma Rojo 64-A and Sonora-64, which formed the initial material for the High-yielding Varieties Programme in wheat.

(b) Select from the advanced generation material received from Mexico lines combining good yield potential, resistance to rusts and desirable grain quality.

This approach led to the identification of the varieties PV-18, Kalyan Sona, Sonalika, Chhoti Lerma and Safed Lerma.

(c) Correct the deficiency in grain colour of Lerma Rojo 64-A and Sonora-64 through mutation breeding.

This was necessary since both these varieties had red colour which, at that time, fetched a much lower pric in the market than amber grains. This approach led to the breeding of the varieties Pusa Lerma and Sharbati Sonora.

(d) Cross the Mexican varieties with our own varieties and select new hybrid strains.

This approach led to a whole series of new varieties at the different centres. This has led so far to the development of about 30 dwarf wheat strains in the different parts of the country.

3. This well-planned and dynamic approach made it possible to identify

[Shri Shahnawaz Khan]

and develop varieties, speedily for different growing and consumer preference conditions and had a striking impact on wheat production, as Hon. Members are only too well aware.

4. I give below the reasons recorded by the Central Variety Release Committee of the Government of India when it decided to release the variety Sharbati Sonora for cultivation in 1967 and the factual position relating to them.

(a) "This new variety Sharbati Sonora-64 has the desirable amber coloured grains, as compared to the red grains of Sonora-64 and would thus be more acceptable to farmers and consumers alike" Till today, no one has disputed the correctness of this statement.

(b) "The mutant is in no way inferior to Sonora-64 with regard to duration and yielding ability."

The extensive data obtained in All India Coordinated trials over several years and locations and the experience of farmers all confirm this statement of the Central Variety Release Committee. In addition, the experience with respect to the yield potential of Sharbati Sonora was similar in Mexico.

(c) "Sharbati Sonora-64 was reported to possess higher protein content as compared to the parent variety, Sonora-64."

The Inquiry Committee appointed by the Government of India to review the recruitment and other procedure in the Indian Council of Agricultural Research went into this problem carefully and arrived at the following conclusion:

"It is obvious that the protein content of wheat, as probably of other cereals, is highly variable depending upon the soil-climate conditions and also the fertilizers used. The variation is well reflected in the published results. However, in spite of the variation, Sharbati Sonora seems to be clearly superior to Sonora-64 and Kalyan Sona in respect of protein content."

Thus, every promise on which the Central Variety Release Committee released Sharbati Sonora for cultivation in all regions where Sonora-64 had been earlier found to be suitable, has proved to be correct.

5. Sir, now I would like to turn to two specific issues—comparison of lysine content of Sonora-64 and Sharbati Sonora and comparison of lysine in Sharbati Sonora and milk. Before doing so, I may explain that there are twenty amino acids in cereal proteins out of which eight are considered essential for the human body. These eight amino acids cannot be produced in the human system by inter-conversion from other amino acids. They are therefore required to be provided through food. Lysine is one of these eight essential amino acids and is generally deficient in all cereals. In 1964, a discovery was made at the Purdue University in the United States of a strain of maize called "Opaque-2" which had a lysine content of over 4 gms per 100 gms of protein. In feeding trials, this strain of maize gave a Protein Efficiency Ratio (PER) similar to that of skim milk. This finding stimulated plant breeders all over the world to add the dimension of quality in their breeding work without sacrificing yield.

6. IARI has been working for over 20 years on the improvement of the Chapati and Bread making qualities and nutritive value of our wheat varieties. The Wheat Quality Laboratory of IARI has been under the charge of Dr A. Austin, a highly qualified scientist. In 1967, the Quality Laboratory acquired an Amino acid analyser through a grant from the Rockefeller Foundation. The scientists of this Laboratory then began to analyse wheat and other cereals for the content of

essential amino acids, particularly lysine. After the release of the variety Sharbati Sonora in 1967, this variety was also screened for lysine content along with Sonora-64 Kalyan Sona, Lerma Rojo and other varieties. An early determination revealed a value of 4.61 gms per 100 gms of crude protein. This value however could not be obtained later and in a large number of grain samples analysed after every wheat harvest, the lysine values showed variation, but generally did not exceed 3 gms lysine in 100 gms protein both in Sonora-64 and Sharbati Sonora. Thus the value 4.61 recorded earlier appeared to be due to an analytical error. The probable reason for the error has been explained by the concerned scientist in "Science and Culture", one of our leading scientific journals. All the lysine values other than this single erroneous one published by IARI are below the value 3.17 recorded in a sample got analysed by the ICAR Inquiry Committee at the Indian Institute of Science, Bangalore. The conclusions of the ICAR Inquiry Committee are the same as those expressed in a comprehensive I.A.R.I. Research Monograph on quality improvement published in 1971.

7. While variability in samples make comparisons difficult, it should be pointed out that when lysine content is expressed in terms of flour (which is the unit of measurement that is most relevant to the consumer), Sharbati Sonora seems superior as the following data from two independent studies would indicate.

Data from the Quality Laboratory of I.A.R.I.

Strain	Protein (%)	glysine per 100g flour	glysine per 100 g protein
Sonora—64	13·0	0·286	2·26
Sharbati Sonora	16·2	0·480	2·96

Data from the Quality Laboratory of Purdue University, U.S.A.

1.	gm. lysine per 100 gm. flour	Protein %	Lysine %	Average
2. Sonora—64	0·309	12·25	2·38 2·21 2.83 2·66	2·5
3. Sharbati Sonora . . .	0·434	16·19	2·65 2·74 2·57 2·75	2·7

8. It is a fact that wide variations in protein and lysine content in wheat samples have also been recorded in other countries. It must also be recorded that Sharbati Sonora has been found to have protein of very good quality by Prof. B. O Eggum of Denmark, a leading authority in the world in this area of research. Prof. Eggum recorded a biological value of protein of 60.5 in Sharbati Sonora as compared to 52.0 in Sonora-64.

9. The statement that samples of grains of Sharbati Sonora were not got analysed in other laboratories has been

[Shri Shahnawaz Khan]

contradicted by the National Institute of Nutrition, Hyderabad, as pointed out in the statement laid in the Lok Sabha on 12th November, 1973. Also the I.C.A.R. Inquiry Committee got the protein and lysine content analysed in three different laboratories. Not much further work has been done in recent years, since this variety has been replaced by other improved varieties for late-sown conditions.

10. As regards the comparison between the lysine content of Wheat and that of milk, I must emphasise that no such comparison has been made in any scientific or other articles. Since the I.C.A.R. Inquiry Committee has not given reference to any article concerning this subject, it is presumed that the reference may be to a briesf newspaper report of an extempore lecture delivered about 8 years ago by the then Director of I.A.R.I. Since at that time the lysine value, based on the early estimation, was believed to be over 4 gm. per 100 gm protein and since this value was similar to that recorded in "Opague-2" maize which had been reported to have a PER value similar to that of milk protein, the Director taking Sharbati Sonora as an example referred to the possibility of achieving a similar qualitative improvement in Wheat as in maize through genetic engineering. However, as already pointed out, the single high value was not subsequently recorded and no comparison between Wheat and Milk protein was made in any scientific or other article.

11. Sir, I have placed all the relevant information before you. It is my humble request that the work of our scientists should not continue to be criticised on the basis of an acknowledged error in chemical analysis; with reference to one amino acid in one variety overlooking the vast amount of accurate data gathered by them which helped to more than double wheat production in the country within a period of 5 years.

12. In case the Hon. Member needs further information on any point, I would be happy to furnish the same if he writes to me. I would once again humbly submit that it has never been my intention to mislead the honourable House in any matter in any way. If a honourable Member feels that I had not done full justice to all the points raised by him, I can only say that the constraint of time did not permit me to go into greater detail.

11.12 hrs.

CONSTITUTION (THIRTY-SECOND) AMENDMENT BILL

Extension of time for presentation of report of Joint Committee

SHRI DARBARA SINGH (Hoshiarpur): I beg to move:

"That this House do further extend upto the last day of the next Session, the time for the presentation of the Report of the Joint Committee on the Bill further to amend the Constitution of India."

MR SPEAKER: The question is:

"That this House do further extend upto the last day of the next Session the time for presentation of the Report of the Joint Committee on the Bill further to amend the Constitution of India."

The motion was adopted

11.15 hrs.

GOVERNMENT OF UNION TERRITORIES (Amendment) BILL*

THE MINISTER OF HOME AFFAIRS (SHRI K BRAHMANANDA REDDY): I beg to move for leave to introduce a Bill further to amend the Government of Union Territories Act, 1963.

MR. SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Government of Union Territories Act, 1963."

The motion was adopted

SHRI K. BRAHMANANDA REDDY: I introduce the Bill.

*Published in Gazette of India Extraordinary, Part II, sections 2, dated 27-5-76.

11.18 hrs.

MATTERS UNDER RULE 377

(1) Reported breakdown of Telephone System in Calcutta

MR. SPEAKER: Now, matters under Rule 377.

SHRI SOMNATH CHATTERJEE:

SHRI DINEN BHATTACHARYYA (Serampore): Before that, would you kindly permit me to mention that on that day when the LIC matter was referred to here by myself and Mr S. M. Banerjee, Mr. Somnath Chatterjee was not here. We mentioned that the Calcutta High Court has struck down the order or notice under which the payment of bonus was stopped to the LIC employees....

MR. SPEAKER. That is another matter.

SHRI DINEN BHATTACHARYYA: That day you said that the Minister will make a statement at least to clarify the position.

MR SPEAKER: I will ask the Minister to make a statement.

SHRI DINEN BHATTACHARYYA: We were told that the matter came up before the Calcutta High Court even yesterday.

SHRI SOMNATH CHATTERJEE (Burdwan): The LIC stay application has been rejected in spite of their best efforts.

MR. SPEAKER: The Minister will make a statement....

SHRI SOMNATH CHATTERJEE: ... and consider these things. Under Rule 377 I wish to bring to the notice of the hon. Minister the virtual breakdown of the Calcutta telephone system...

SHRI DINEN BHATTACHARYYA: Collapse.

SHRI SOMNATH CHATTERJEE: Thousands of telephone connections are out of order for weeks causing great inconvenience and suffering to thousands of subscribers. It appears that a controversy is going on as to the causes for the breakdown. The telephone authorities in Calcutta seem to be of the view that because of lack of spare parts and equipments as also because of the activities of the Calcutta Metropolitan Development Authority proper services cannot be rendered by the telephone authority, while the CMDA is disowning any responsibility for the same. We are finding a statement by the Minister in charge of CMDA in Calcutta which has been controverted by the Telephone Authorities It appears that there is no immediate prospect of the improvement of the situation.

On 22nd May 1976 a statement appeared in the *Ananda Bazar Patrika* by Shri Arun Banerjee, Addl. General Manager of Calcutta Telephones He said that a large number of telephone connections in all the 39 exchanges in Calcutta and Greater Calcutta are out of order. 1800 telephone connections in 46 Exchanges and 1200 connections in 44 Exchanges and more than 6500 connections are out of order every day. According to him and from the press reports, it appears that the reasons for the present situation are that the telephone authorities do not have the equipment and spare parts and even if the spare parts are given, they are not availab'e in time. Then what are known as wipers which are absolutely necessary for each exchange are not available at all. There is no system of maintaining a sort of what is now, known as bank for spare parts As the Addl. General Manager himself has mentioned, the additional cause is the digging up of the streets indiscriminately by the CMDA and we who live in Calcutta are suffering from this every day It has also completely brought about a standstill in the telephone administration in Calcutta.

The other reason is, as Mr. Banerjee himself has said in his statement,

[Shri Somnath Chatterjee]

that lines which were laid about 40-50 years ago have become rusted and there has been no replacement. No special attention is being given. Then now-a-days because of certain emergency ideas, new telephone connections are being given just to take credit but without taking any steps to effect repairs and replacing old parts and proper maintenance. There is no proper maintenance of the existing lines and just to curry favour with the powers at Delhi they are giving new lines when even the existing lines are not working properly. I will give you one instance. In Sarat Bose Road which is just opposite the Rama Krishna Mission Hospital, a new connection was given and it is not more than 7 days when another new telephone connection is given.

It is a shameful affair. Nobody seems to be interested and nobody seems to take any step about it. I request the hon. Minister to tell the House and assure us that something is really going to be done . Again I am quoting from the statement of the Additional General Manager. He says:

> "In '44' exchange the lines have been continuously out of order first for 12 days, then after a gap of 3 days they are still out of order. In the whole area of Entally the lines are out of order for days.
>
> In the old exchanges namely, '44', '46', '45', '22', '35' '55' and '57' the trouble is most acute."

I am being reminded of by Shri Priya Ranjan Das Munsi, probably, he has '41' exchange. He has a great trouble.

Everyone will ensure that our Ministers come and go back without feeling any such difficulty. Prof. Chattopadhaya will bear with me and will stand by me The telephone connections are not for the rich people only. These are required for various purposes and even for medical treatment.

I was reading, two days back, that the Minister Shri Bhola Sen was waiting for an appointment, because the telephone connection was not working, the person with whom he had an appointment could not be contacted and for that he had to wait for three hours. This is the position. There is a complete collapse. I hope the Minister would take the matter very seriously and tell us as to what is being done.

MR. SPEAKER: It is my personal experience. From the Calcutta airport you cannot talk to the city.

SHRI PRIYA RANJAN DAS MUNSI (Calcutta-South): It is for the last three years.

SHRI SOMNATH CHATTERJEE: What is the good of maintaining such an edifice if it does not work at all? I do not want to charge them of step-motherly treatment. So far as Calcutta is concerned nobody is looking after Calcutta

THE MINISTER OF COMMUNICATION (DR. SHANKER DAYAL SHARMA): Before I take up the matter raised by Shri Somnath Chatterjee, I may just mention that we have already conveyed about the position of the airport. There the problem is that there are a large number of telephones working from the same connection. We have suggested that the airport authorities should have separate connection for the VIPs, a separate line which we will provide.

As regards 377, the points raised by Shri Somnath Chatterjee, I would like to say, as the hon. House is aware, telephone connections in Metropolitan Districts are mostly provided through a network of underground telephone cables from the exchanges to the subscribers' premises There are no separate ducts/trenches for these cables and other underground utility services

such as water pipes, sewer pipes, gas pipes, power cables, etc. and they lie in very close proximity with each other. Whenever footpaths/roads are dug for repair work or new construction works by any of these agencies, the underground telephone cable sheaths are likely to be damaged. The subscribers' connections several through the damaged cables get affected as and when Moisture/water seeps through the damaged sheath breaking down electrical insulation. The localisation of such cable faults and restoration of services is a time-consuming process, particularly so when there is multiple damage on the cable

As the hon. House is aware, for the past several years there has been tremendous development activity going on in Calcutta. Extensive digging of roads and footpaths has been taken up from time to time by various utility services and agencies like Calcutta Metropolitan Development Authority, Calcutta Electricity Supply Corporation, Calcutta Corporation, etc These diggings caused damage to the telephone cables The extent of damage came to be known only when Calcutta experienced heavy showers during early April and thereafter. A number of cables in various parts of the city broke down affecting telephone services to about 2 per cent subscribers. As soon as the telephone authorities detected the breakdown, they took prompt action for the repair work. The subscribers were kept informed of the position through advertisements in the local newspapers from time to time. There was no attempt to hide anything and we have done this through advertisements in the newspapers. For quicker restoration of the services, the management of Calcutta Telephones have deployed additional staff and temporarily suspended other work such as opening of new telephone lines, laying of new telephone cables etc.

The Calcutta Telephones have spared no efforts in restoring the faulty lines at the earliest.

Some press reports have appeared suggesting a controversy between the Calcutta Metropolitan Authority and the Calcutta Telephone district. However, the statement attributed to the General Manager, Telephones, Calcutta in the news item published in Amrit Bazar Patrika of 20th May has, on verification, been found to be not correct. The General Manager, Telephones, Calcutta has already written to the Minister of Public Works and Housing Dept West Bengal, who is also the Chairman of the Calcutta Metropolitan Authority, clarifying the position and emphatically disowning he statement attributed to him.

A cell for coordinating the activities of different agencies and departments engaged in underground works in Calcutta is functioning under the aegis of the Calcutta Metropolitan Development Authority. This Cell comprises of representatives from different administrations including Calcutta Telephones. The Additional General Manager (Planning) and the Deputy General Manager (External Plan) who are responsible for all underground cable works have been attending the coordination meetings. Some of the meetings were also attended by the General Manager, Telephones. It is felt that but for the useful functioning of this Underground Services Cell, the damages caused to the telephones cables would have been for more numerous.

The Hon. Member has made a reference to the problem of spares for the telephone exchanges in Calcutta. I may mention that the supply position has considerably improved in the recent past. However, there are still a few critical items for which the supplies have not been fully satisfactory. The matter is being vigorously pursued with the Indian Telephone Industries and it is expected that the supply of these items during the current year will further improve. We have decided that so far as the spares are concerned, 10 per cent of the capacity of the ITI would be devoted to spares. During the recent

[Dr. Shankar Dayal Sharma]

past several specific measures have been taken for improvement of telephone services including those in the Calcutta Telephone System.

In this connection, I would like to refer to some organisational changes effected in the Calcutta Telephones. One Additional General Manager has been posted in Calcutta to look after the operational aspects of the Telephone System including the maintenance of underground cable network. The Calcutta Telephone District has been divided into six areas each under the direct charge of an Area Manager. These Area Managers have their offices located in the respective areas for closer and better supervision.

Under a crash programme for improving the efficiency of the Calcutta Telephone System, separate teams were set up to systematically analyse deficiencies in the working of exchange equipment as well as external plants

Remedial actions have also been taken in respect of most of the deficiencies noticed Survey was also conducted to find out subscribers' satisfaction about the service The efficiency of the Calcutta Telephone System as measured in terms of effective calls is now of the order of 80 per cent. Five new Exchanges with total equipped capacity of 11,700 lines have been commissioned during 1975-76 and another 16,000 lines are planned for commissioning during the current year. The total number of new connections provided during 1975-76 was about 8,000 and this year the target is 15,000 new connections. With these additions, the efficiency is likely to increase further.

With a view to detect damages to the cables before they developed into electrical failures, technique of gas pressurisation of underground cables has been adopted as a part of maintenance policy for larger telephone networks. In the first instance, it has been planned to pressurise all heavy traffic cables such as junction and primary cables. This technique would prevent a large-scale disruption as has been experienced in the Calcutta Telephone District now. It is expected that by March, 1977, junction cables on critical routes in Calcutta would be brought under gas pressure. Later on, primary cables will also be gas pressurised. A programme for introduction of cabinets and pillars for underground cable network has already been drawn up and the work is under progress.

SHRI SOMNATH CHATTERJEE: May I suggest that a copy of the statement of the Minister be sent to the subscribers so that they can hang it on their walls? Nothing has been said as to what is going to be immediately.

SHRI DINEN BHATTACHARYYA: May I ask through you, the Minister, whether he will see that till improvement is made, the subscribers will not have to pay the rental for their telephones? Will he kindly look into the matter? (*Interruptions*).

MR. SPEAKER: Order, please. After this statement, no more questions please. As there are a number of 377 matters set us be brief. I hope Shri Banerjee will be brief.

11.29 hrs.

(ii) Takeover of certain mills in Kanpur

SHRI S. M. BANERJEE (Kanpur): Sir, I shall be briefer than the Minister himself.

Mr. Speaker, Sir, with your permission, I wish to raise the following matter of urgent public importance involving lives of nearly 11,500 workers of Laxmi Rattan Cotton Mills, Atherton West Mills and Kanpur Jute Udyog of Kanpur.

These Mills are closed since last one year. The workers are facing

starvation and just keeping their body and soul together on the various assurance of the Union Ministers and Chief Minister and Labour Minister of U.P. A decision has since been taken both by the Centre and the State Government, U. P. to take over these mills under the National Textile Corporation. During discussions on the Demands for Grants of the Commerce Ministry recently, the hon. Minister of Commerce assured us that a final decision has been taken to take over these mills and certain legal aspects are being considered by the Law Ministry. I was told by Prof. D. P. Chattopadhyaya, that the Schedule attached to the Sick Mills Taking-over Act is to be amended to include these two textile mills, namely Laxmi Rattan Cotton Mills and Atherton West Mills. I was expecting a Bill to be passed in this Session but unfortunately this is not done.

Sir, it is a tragedy that so many Bills, expected and unexpected, have been introduced and passed even after waiving the rules, but the sufferings of these 11,500 workers and their family members could not be ended by bringing in a piece of legislation, which would have been passed even within five minutes. I remember how sympathetic was our Prime Minister when a delegation of these starving workers met her. Now these workers and their family members can only be saved from further starvation if an Ordinance is brought immediately after this session ends because there is no other way out. So, about the Kanpur Jute Udyog, that should not be left to Shri Alexander himself who has squandered the money; or swindled the money. It should be taken over. I appeal to this House, in the name of the suffering humanity and in all humility and earnestness, to support this cause.

In the end, I once again appeal to the hon. Ministers of Commerce, Industry, Labour and Law and also our Prime Minister not to delay it any more but bring in an Ordinance with courage and conviction as in the past. I hope, Sir, the sufferings of these thousands of workers and their family members will come to an end very soon.

I now request the Hon. Minister to make a statement thereon.

THE MINISTER OF COMMERCE (PROF. D. P. CHATTOPADHYAYA): Sir, we have already said that we propose to see that these two textile mills—Laxmi Rattan Cotton Mills and Atherton West Mills—are opened as quickly as possible. We have initiated the necessary administrative and legal measures But we could not complete that. As soon as we complete it, we will issue the Ordinance or we shall come before the House and make a suitable law.

So far as Kanpur Jute Udyog Mill is concerned, the owner came to see me yesterday and he assured me that by June 1976, that is within the next two or three weeks' time, the mill will be opened. Because its production was related to the production of another cement factory owned by the same company, namely, the Swaimadhopur Cement Company, he assured me that, after that is opened this would be opened by 15th June. Sir, I share the anxiety and concern of the hon. Member and I shall try to see that all these three mills are opened.

11.34 hrs.

(iii) Alleged arrest of Shri Ramavatar Shastri M. P. and ill treatment by Police

श्री रामावतार शास्त्री (पटना)

अध्यक्ष महोदय, देश में चल रही आपात-कालीन स्थिति और प्रधान मंत्री द्वारा घोषित बीस सूत्री आर्थिक कार्यक्रम के लिये रेल मजदूरों का सहयोग प्राप्त करने के उद्देश्य से ईस्टर्न रेलवे मजदूर यूनियन ने रेल मजदूरों

[श्री रामावतार शास्त्री]

के बीच आम सभाओं का आयोजन करने का कार्यक्रम निर्धारित किया। मैं इस यूनियन का कार्यकारी अध्यक्ष और बिहार के भूतपूर्व विधायक श्री रामबालक सिंह महासचिव हैं। यूनियन के इस निर्णय के अनुसार ही गत 20 मार्च को मुंगेर जिले के झाझा नामक स्थान में यूनियन की स्थानीय शाखा ने रेल मजदूरों की आम सभा आयोजित की। झाझा पूर्व रेलवे का एक मुख्य केन्द्र है जहां कई हजार रेल मजदूर काम करते हैं।

सभा का आयोजन 20 मार्च को 5 बजे सन्ध्या में किया गया था। जब मैं श्री राम बालक सिंह के साथ निश्चित समय पर सभा स्थल पर पहुंचा तो देखा कि झाझा थाना के दारोगा सभा स्थल पर लगे माइक खुलवा रहे हैं। जब मैंने पूछा कि क्या सभा करने पर पाबन्दी है या आप मेरे ऊपर सभा नहीं करने की नोटिस तामील करना चाहते हैं। दारोगा ने कुछ भी जवाब नहीं दिया। उसके बाद बिना माइक के ही हम लोगों ने सभा की कार्यवाही शुरू कर दी। सबसे पहले श्री राम बालक सिंह बोले। उनके बाद मैंने बोलना प्रारम्भ किया। मैं बोल ही रहा था कि झाझा थाना के पुलिस इंस्पेक्टर और इलाके के प्रखंड विकास पदाधिकारी करीब एक दर्जन बिहार सशस्त्र पुलिस और कुछ लाठीधारी पुलिस के साथ सभा स्थल पर आ धमके। सभा स्थल रेलवे का था। आते ही उन लोगों ने सभा में एकत्रित रेल मजदूरों को बन्दूक और लाठी भांज कर डराना और धमका देकर भगाना शुरू कर दिया। फिर भी मजदूर शान्त रहे। अगर उस दिन कोई अप्रिय घटना घट जाती तो उसकी पूरी जवाबदेही पुलिस की होती।

अपने भाषण के दौरान मैंने पुलिस इंस्पेक्टर और प्रखंड विकास अधिकारी से भी पूछा कि क्या बीस सूत्री कार्यक्रम के समर्थन में सभा पर कोई रोक है या आप लोग मेरे भाषण पर रोक लगाना चाहते हैं। उन लोगों ने तैश में आकर केवल इतना ही जवाब दिया कि एमरजेंसी में वे किसी भी प्रकार की सभा नहीं होने देंगे।

सभा समाप्त करने के बाद जब हम लोग जाने लगे तो कुछ दूर जाने पर मालूम हुआ कि हम दोनों को गिरफ्तार कर लिया गया। थाने के रास्ते में ही रेलवे अधिकारियों का विश्रामगृह था जहां हमें इजाजत लेकर ठहराया गया था। हम लोगों का सामान वहीं था। विश्रामगृह के गेट पर पहुंचते ही मैंने पुलिस इंस्पेक्टर से वहां जाकर सामान (ब्रीफकेस) लेने की बात कही और गेट की ओर मुड़ा। बस क्या था, पुलिस इन्स्पेक्टर ने मेरे हाथ और बदन को पुलिस की मदद से कस कर जकड़ लिया, धक्का देना और घसीटना शुरू किया। पुलिस इंस्पेक्टर के इस दुर्व्यवहार के कारण मुझे थोड़ी चोट भी लगी। पुलिस इंस्पेक्टर श्री जय प्रकाश नारायण के प्रतिगामी एवं फासिस्ट आन्दोलन के समर्थक रहे हैं जिसके कारण आज भी उस प्रकार के लोग उनके क्षेत्र में छुटा घूम रहे हैं।

अन्त में हम लोग अपने सामान के साथ झाझा थाना पहुंचे। वहां पहुंचते ही पुलिस

इंस्पेक्टर और डी० डी० ओ० सापत हो गये। हमें वहां छः बज शाम से साढ़े दस बज रात तक अकारण बैठा कर रखा गया। साढ़े दस बजे रात्रि में हमें एक छोटी टैक्सी में बैठा कर जमुई भेजा गया। टैक्सी में आठ व्यक्ति सवार थे। फलतः ठीक से बैठने को भी जगह नहीं थी। तकलीफ़ की हालत में हमें साढ़े ग्यारह बजे रात्रि में 21 मील की दूरी तय कर जमुई पहुंचाया गया। रात्रि में ही एस० डी० ओ० के बंगल पर हमें डेढ़ घंटे तक टैक्सी में बिठा कर रखा गया। उन्होंने इतना भी शिष्टाचार नहीं दिखलाया कि वह हमसे मिलते और कहीं बिठाने की व्यवस्था करते। इतना ही नहीं उन्होंने हम में से किसी को उच्च श्रेणी में रखने की सिफ़ारिश तक नहीं की। कानूनन कोई ज्यूडिशियल मजिस्ट्रेट ही हमें जेल में रिमांड कर सकते थे एस० डी० ओ० नहीं . . .

अध्यक्ष महोदय : तफ़सील में मत जाइए।

श्री रामावतार शास्त्री : यह गैर कानूनी भी था. . . . .

अध्यक्ष महोदय : गैर कानूनी तो यहां तय नहीं होगा।

श्री रामावतार शास्त्री : आपने मुझे इजाजत दी है। थोड़ी सी बात तो सुन लें। परन्तु ए० डी० ओ० ने अपने हस्ताक्षर से जमुई जेल में एक बजे रात्रि में हमें भेजा। जेल में रहने का स्थान नहीं था क्योंकि आबादी दुगुनी हो चुकी थी। हमने किसी तरह उस जेल में रात बिताई। 21 मार्च को हमें स्पेशल सट्रल जेल, भागलपुर पहुंचाया गया। वहां भी एस० डी० ओ० ने ही जेल में रिमांड किया। हमें भारत रक्षा कानून की धारा 69(1) और भारतीय दंड संहिता की धारा 188 के अन्तर्गत गिरफ्तार किया गया था।

संशोधित दंड प्रक्रिया संहिता के अनुसार किसी भी अपराधी को मजिस्ट्रेट के सामने पेश करना और पेशी के सबूत में उसके हस्ताक्षर लेना अनिवार्य है। परन्तु हमें न जमुई और न भागलपुर में ही एस० डी० ओ० या किसी दूसरे मजिस्ट्रेट के सामने पेश किया गया। दोनों एस० डी० ओ० में से किसी का भी दर्शन हमें नहीं मिला। इस प्रकार हमारी गिरफ्तारी पूर्णतः गैर-कानूनी थी।

जिस प्रकार से मुझे गिरफ्तार किया गया, मेरे साथ जैसा दुर्व्यवहार किया गया और जिस गैरकानूनी तरीके से मुझे छः दिनों तक जेल में रखा गया वह संसद् और मेरी मर्यादा के विरुद्ध है। पुलिस और कार्यपालिका को स्वच्छन्द होने देना जनतंत्र के लिये घातक है।

अध्यक्ष महोदय : इसके बाद मुझे आपके सचिवालय ने 1-5-76 को गृह मंत्रालय का एक नोट भेजा। उसका एक वाक्य मैं पढ़कर आपको सुनाना चाहता हूं। उस नोट में उन्होंने लिखा है :

"State Government have also denied the allegations of mis-behaviour levelled by Shri Ramavatar Shastri, M. P. as totally false."

मुख्य मंत्री ने ऐलान किया था कि जिला मजिस्ट्रेट मुंगेर इस घटना की जांच करेंगे। उन्होंने अभी तक जांच नहीं की है। उनका पत्र मुझे इस सम्बन्ध में मिला है कि वह पन्द्रह मई के बाद किसी दिन भी मैं अगर जाऊं तो

[अध्यक्ष महोदय]

जांच करने को तैयार हैं। मैंने उन्हें सूचित किया है कि मैं चार जून को आ सकता हूं। तो उन्होंने अभी जांच कार्य शुरू तक नहीं किया। लेकिन बिहार सरकार कहती है कि यह जो अभियोग है वह गलत है, माननीय रामावतार शास्त्री के साथ कोई दुर्व्यवहार नहीं किया गया। तो मैं जानना चाहता हूं कि इस निष्कर्ष पर बिना जांच पड़ताल के बिहार सरकार कैसे पहुंची? क्या इसको आप उचित समझते हैं कि जांच के पहले ही बिहार जैसी सरकार यह फतवा दे दे कि इनके साथ कोई गैर-कानूनी कार्य या दुर्व्यवहार नहीं किया गया? तो इस तरह की बात मेरी समझ में नहीं आती कि बिहार सरकार ने कैसे आपके पास लिखा। मैं चाहता हूं कि इस पूरे मामले की आप खबर लेकर इस सदन के सामने बयान दिलवाएं ताकि मालूम हो कि सचमुच आप पुलिस की ज्यादती के खिलाफ कुछ कर रहे हैं। वरना पुलिस की ज्यादती इस इमरजेंसी में ज्यादा बढ़ गई है, वे जो चाहते हैं करते हैं। इसलिये इस के बारे में गृह मंत्री महोदय बतायें।

THE MINISTER OF HOME AFFAIRS (SHRI K. BRAHMANANDA REDDY): Sir, acording to the information furnished by the Government of Bihar a public meeting was organised at Jhajha, Monghyr, on 20-3-76 by the Eastern Railway Employees' Union in contravention of the prohibitory orders in force in that area. The Officer-in-Charge, Jhajha Police Station, had earlier advised Shri Ram Balak Singh, the General Secretary of the Union, not to organise any meeting without obtaining prior permission and had also served a notice upon him to that effect.

The public meeting was, however, started without obtaining permission. Shri Ramavtar Shastri and Shri Ram Balak Singh who were both participating in the meeting refused to wind up the meeting despite advice from the authorites on the spot. Both were then arrested and taken to the Police Station. A case under rule 69(4) DISIR/188 IPC was registered at P.S. Jhajha Sri Shastri was released from jail on 25-3-1976.

The State Government have orderd an inquiry by the District Magistrate, Monghyr, into the allegation of ill-treatment meted out to Shri Ramavtar Shastri by the police. The result of inquiry is awaited. I am further told that Mr. Ramavtar Shastri has been given notice of that and the enquiry may start round about the 4th of June.

SHRI RAMAVATAR SHASTRI: But how the Bihar Government informed you that the allegation was baseless before an enquiry was made?

आप सीधे सीधे कहिये कि बिहार सरकार ने मिस-इन्फार्म किया है सदन को। आपके पास जो बयान भेजा गया 24-4-76 को उसके द्वारा—

It was written that "the State Government have also denied the allegation of mishaviour levelled by Shri Ramavtar Shastri, M. P. as totally false." How the Bihar Government came to the conclusion that the allegation was baseless before the enquiry was completed. The enquiry has not started.

SHRI K. BRAHMANANDA REDDY: The information that we gave to the hon. Member was on 24-4-1976. While speaking on a motion or some discussion in the State Assembly, the Chief Minister, on the 23rd would be made by the District Magistrate and Shri Shastri would also be informed.

MR. SPEAKER: So, let the enquiry proceed. (*Interruptions*)

11.44 hrs.

(iv) Reported death of three workers in Bhanora Colliery (Asansol)

SHRI KRISHNA CHANDRA HALDER (Ausgram): Sir, I wish to raise the following serious matter in the House today under Rule 377 and request the Minister concerned to make a statement thereon:

"Three workers have been killed in the Banoran Colliery, 12 miles from Asansol on 21st May, 1976 when the roof had collased and fell on the workers. No step had been taken to prevent such accidents despite continuous demand from the workers."

Sir after nationalisation of coal Mines and after the Emergency the number of Colliery accidents has increased considerably. Through you I request the minister to make a statement I also request the government through you to form a parliamentry committee to enquire into all the colliery accidents after emergency. I also demand considerable compensation to the families of the diseased workers.

There is no minister present who will reply to this? I have written to you already about this.

MR. SPEAKER: I received it only a few minutes before I came to the House.

SHRI KRISHNA CHANDRA HALDER: This is the last day, Sir. He can make a statement after lunch.

MR. SPEAKER: At 6 P.M.

SHRI DINEN BHATTACHARYYA (Serampore): It is most unfortunate that you have not admitted under Rule 377 a matter about which information has been sent to us by no less a person than the ex-Chief Minister, who was a good friend of yours only some time ago, namely, Shri P. C. Sen, about political detenus in the Calcutta Presidency Jail.

MR. SPEAKER: You raised it yesterday. That is why I have not allowed it today.

SHRI DINEN BHATTACHARYYA: But the minister did not reply.

SHRI PRIYA RANJAN DAS MUNSI (Calcutta—South): For the last one week I have been trying to raise a very important matter through call attention, Rule 377, short notice question or by some method, namely, the prestige of the country so far as football is concerned. Since the minister is present ,if you permit, I will raise it.

MR. SPEAKER: I have not allowed it. So, please do not raise it now.

SHRI SOMNATH CHATTERJEE (Burdwan): What about the statement on LIC? You gave a direction yesterday.

MR. SPEAKER: At 6 P.M.

11.46 hrs.

MOTION RE: REPORT OF THE COMMITTEE ON THE STATUS OF WOMEN IN INDIA—*contd.*

MR. SPEAKER: The House will resume further discussion on the report of the Committee on Status of Women. Time allotted is 6 hours. Time taken already is 1 hour 30 minutes. Balance time is 4 hours 30 minutes. Mr. Naik may continue.

SHRI B. V. NAIK (Kanara): Sir, yesterday I was trying to submit that the status of women is something which all of us know fully well about. The present position is not satisfactory. I also submitted that some of the trends of development have got to be changed, particularly in regard to the advanced, educated and affluent sections of the female population of this country. This report fortunately has been condensed for our information. I think if we answer some three questions, we will have done our job: How is it that we are going to improve the status of women? Who is going to be saddled with the responsibility of improving the status of women? What is the role of the government or the Education Ministry or the State as a whole

[Shri B. V. Naik]

in carrying out this task? I will try to answer it to the best of my capacity. There are 284 million males and 264 million females according to 1971 census. And right through this century, the population of women in this country has been on the decline. For every thousand men, there are hardly 930 women in this country. The female species is always considered to be more resistant and more strong irrespective of their physical strength. The inherent strength is always high. In spite of that, there is a decline in the percentage which shows that the conditions of the survival of this species are not conducive in this country. Out of the total working population in this country which is 180 million or roughly 18 crores, 15 crores are men and 3 crores are women. Out of the total working population, more than 50 per cent are in the field of agriculture as agricultural labourer. It is only in that field where there is the highest percentage of women vis-a-vis the men If the number of agricultural labourers in this country of males is 3 crores, 1-1/2 crores are women. In other fields the number of women is like this. Cultivation i.e. peasant proprietory—10 million, in live stocks—8 million, in mining—.1 million, in housing industry 1.3 million and other services 2.3 million. But in this backward and developing country, woman is being exploited fully where virtually 50 per cent of people are agricultural labourers. It is not something which we should be able to take with complacency. Something has got to done particularly in the light of equal pay for equal work. By and large, I do not think, that is the practice. The principle of equal pay for equal work particularly for women in the countryside engaged in agriculture, transplantation, weeding, house-hold, cattle rearing, etc. is not being applied. It might be all right on the Statute Book but it does not operate. Not only that, equal pay for equal work is good as a concept but practically there might be certain difficulties. But now is it so, even in a public sector undertaking? I now move from agricultural labour to a more sophisticated profession. We are told that in the Indian Airlines, as compared to men, the women hostages who are commonly called air hostages, are supposed to retire at the age of 35 or as soon as they marry, whichever is earlier. When it comes to the same Male Stewards in this highly sophisticated profession, this rule does not apply. This is a case, not only of equal pay for equal work, but of equal conditions of service. I am not going to say that the post of air-hostess is going to solve the unemployment problem of the females of our country. But if you are not able to implement it in a public sector enterprise, it will look glaringly as an act of injustice.

SHRI VIRBHADRA SINGH (Mandi): Does the hon. Member suggest that maternity leave should be given to men also?

SHRI B. V. NAIK: In modern terminology, the questioner will be called a male chauvinist. Moreover, even if a man wants maternity leave, he cannot get it, because he cannot become pregnant.

How are we going to solve this glaring inequality? What is the role of the government? It is true that to a large extent, the Ministry of Culture and Education is deeply involved, particularly when they talk in terms of attitudinal changes. After hundred years of Western or English education, and changes in the educational curricula after independence, have we been able to bring about a new persona among the educated Indian womanhood? No I completely agree with Shrimati Parvathi Krishnan. Therefore, a new type of leadership will have to be inculcated.

I think the problems of women and of children are of such paramount importance that a separate Ministry for women and children, invariably

headed by a woman, should be there. A woman Minister with full knowledge and who represents their new aspirations will have to be brought in. After all, State-craft deals with what is possible, and not with what is desirable. It may take many, many years; but by and large, the political organization of women in this country has been unsatisfactory. It is because of the fact that the woman suffers from the natural handicap of rearing up of the family. And, therefore, the presence of Dr. Karan singh comes in as a sort of a solution. In the normal household of our country, the mother has to take care of half a dozen or a dozen kids.

SHRIMATI PARVATHI KRISHNAN (Coimbatore): Let the father realize the responsibility.

SHRI B. V. NAIK: Without the cooperation of the mother, the father alone cannot be blamed. The responsibility for rearing up children will not give her any scope. I would, therefore, lay stress on the speedy implementation of our national policy on population, along with the new progressive measures that we are taking in regard to the system of dowry. But by and large, dowry is still an upper-middle-class or middle-class problem. About 60 per cent of our Indian population lives in the country-side. Let us leave aside exceptions like the tribals. Among tribals in my constituency in Karnataka, dowry is in the reverse situation, i.e. the man has to give dowry for the woman.

12 hrs.

Under the circumstances, besides this, I feel that when the term of a candidate for an electoral post comes to an end, whether in the Parliament or in the State Assembly or anywhere else in this country, when he begins to lose heavily on votes, then there is a tremendous erosion of his political power. When he does not stand for the right attitude vis-a-vis the woman and feels a sort of male chauvinistic attitude, it is at that time that the woman's power in this country can start asserting itself. The basic solution will lie in the political solution for which I would like to our fellow-Members to organise themselves.

SHRIMATI PARVATHI KRISHNAN: Women are not fellows.

SHRI B. V. NAIK: Lady Members. As far as the status of women is concerned, it does not need to be politicalised and there are identical views from the Members of the Opposition as well as the Members from this side. Under the circumstances if we take this thing out of the political arena, if we are able to build up a strong woman power, then we can solve this problem.

SHRI DINEN BHATTACHARYYA (Serampore): Why do you forget about the Prime Minister?

SHRI B. V. NAIK: Exceptions are there to the general rules. You cannot say the same thing in regard to the entire womanhood in the country. I would urge the Government to do everything possible on the social, cultural and the political fronts—don't decide this issue on party lines—and see that the status of women in India is raised to such an extent that if we do not see it in our lifetime, at least by the end of the century, we are liable to find women as equal partners with men in life.

12.03

[MR. DEPUTY-SPEAKER *in the Chair*]

SHRI SYED AHMED AGA (Baramula): Mr. Deputy-Speaker, Sir, some time ago, we discussed this on a resolution moved by Shri Indrajit Gupta. On that day, the House showed a lot of interest in the discussion on the motion and we did highlight the discrimination, as far as women are

[Shri Syed Ahmed Aga]

concerned. This Report which is very comprehensive is not again the first exercise in the matter.

We have seen earlier also that in most of the Constitutions of the countries and in our Constitution also, such provisions have been made. The provision exists that women should not be discriminated. In spite of all this, we feel that discrimination is there Now, I would like to know why it is so. There are provisions in the Constitutions about it. Then there are laws about it. Then there is a general awareness that this discrimination should not be there. In spite of all this, this discrimination continues

Even though we see that there are provisions that there should be equal wages for equal work, this discrimination continues. It means that this remains a pious hope. Again we are that it only remains a slogan. It does not go beyond that. Therefore, it is very necessary for us to find out what are the real reasons for all these things. The real reasons are that a woman has always been treated as a slave. These words are uttered by man. As far as woman is concerned, she is considered the property of man. Since she is economically weak and depressed, she cannot stand on her own. Therefore, this discrimination is there.

Then sympathy is shown to her for the sake of dialogues or for the sake of some discussion. Unless you make them earn their livelihood, you are not going to better their lot. There are so many hurdles in the way. For instance we say, "They must go to the schools. Then we say, "There should be no co-education or this school belongs to boys and so on." Cannot they read together at the primary level, if they can read together in the colleges, I cannot understand why they cannot read together in the primary schools. I cannot understand why they cannot read together at the secondary stage. *Schools must be everywhere.* We have provided in the Constitution that we will give education free to all. Why do you deprive women of education? Unless they know their rights, unless they are educated, unless they are given equal opportunity to go to schools, you cannot expect anything. All this lip-service, lip-sympathy and these reports will not have any meaning.

This first point that I would like to make is that education must be given in such a manner that women also can benefit from schools. Education must be so oriented that they also learn some vocation I have read this report. There is a mention of knitting, music and dance. That is not enough. I can understand that women have an aptitude for dance and music; I can understand that women have an aptitude for knitting. But that is not enough. They must learn the traditional craft of India. They must know that. If they know that, they will be able to earn their livelihood If they are badly treated by their husbands, they will know how to make a living. So, there should be free education and vocational training for women to enable them to make them a little independent.

I have read this report carefully. There is the point about polygamy. It is there. There are three main reasons for that. The main reason is that a man does not look at a woman with the affection of a father. He always has the lust and with that lust in his eyes, he looks at the woman. He forgets that he is also a father; he forgets that she can be like his daughter. He never looks at her with the eyes of a father. Then, there are three reasons why the man goes in for a second marriage. The first reason is that he wants to have another dowry; the second reason is that he wants to have free labour in his home and in the field because she will have only food and not wages and the third reason is that he will have fresh flesh for his lust.

I would, therefore, plead that women must be enable to earn their livelihood and to stand on their own feet. If she is thrown and kicked out of the house

by her husband, she should be able to make a living. She should not become a free labour; she should not become only a feast for the eyes of the lustful man.

It is said, in this report that sexual intercourse can be done only after the age of 18. I cannot understand why then marriage should be performend before the age of 18. But child marriage is still there. Only a few days ago, it was discussed here. Why should there be child marriage? She is not aware what marriage is she is not aware what is going to happen. She is just picked up from one house and put in another house like property. She does not know anything about marriage Therefore, it is time, even from the point of view of family planning for which the Health Minister is working so hard, that the marriage age must be raised to 24. I would suggets that the marriage age should be raised to 24. It will reduce the growing population also. She will also be mature enough to decide whether she should marry or not, whether she should marry this man or that man.

About dowry, it is an evil. There are so many ways of hoodwinking the whole thing. I know of instances where even after accepting dowry, even after the settlement of dowry, the people who go in for marriage only for the sake of dowry, only for the sake of property—they see that the girl's father has got property and they will get it—treat the girl badly because they are not satisfied with the dowry and they want more dowry. They treat their wives so mercilessly so that they can go and bring some more property with them. These things continue even after dowry is given. So all these laws will have to be given another look so that the implementation of the laws is done properly.

When I made my last point, I forget to say something about polygamy. They say that Islam allows four marriages I don't subscribe to this view: Islam does not allow four marriages. That may be the letter of Islam but it is not the spirit of Islam. Islam says that you can marry, provided you give them all the same affection. That is not possible and, therefore, Islam does not allow it. If somebody says it is allowed, it means that he wants to have another marriage; that is all.

I will conclude by giving you a verse:

हकीकत खुराफात में खो गई,
यह उम्मत रवायत में खो गई।

लुभाता है दिलो को कलामे-खतीब
मगर लज्जते-शौक से बेनसीब।

बयां इसका मन्तक से सुलझा हुआ,
लुत के बखेड़े में उलझा हुआ।

[حقیقت خرافات میں کھو گئی
یہ اُمت روایات میں کھو گئی
لبھاتا ہے دل کو کلام خطیب
مگر لذت زندگی سے بے نصیب
بیاں اسکا منطق سے سلجھا ہوا
نقط کے بکھیڑوں سے الجھا ہوا -]

I am talking of one who says it is allowed. He confuses the whole matter and thereby justifies for himself his marrying four times.

THE MINISTER OF WORKS AND HOUSING AND PARLIAMENTARY AFFAIRS (SHRI K. RAGHU RAMAIAH): I would like to submit one thing for your consideration and that of the House. In the normal course, the discussion is to end at 5.15 p. m. and the other motion on the National Policy for Children is to be taken up then That would mean that there will be very little time left for is. So, some friends have sug-

[Shri K. Raghu Ramaiah]

gested that we might cut down the time for this by half and hour and give more time to the other one so that some rational discussion can take place. I discussed with some of the Leaders of the Opposition a little while ago, and they have no objection. So, I would suggest that you may kindly call the Minister to reply at 4 o'clock and he will be take about half an hour.

SHRIMATI PARVATHI KRISHNAN: I would like to say something about what he has suggested. This is a shabby way of dealing with the whole Committee on the Status of Women and yesterday I pleaded for a change of attitude that it is taking up a long time. What I would like is an assurance from the Minister, if he is that much pressurized, that during the next Session some time will be given to discuss what is left over.

SHRI K. RAGHU RAMAIAH: She says it is a shabby way of doing it, but her way of doing it is no less shabby—because her Deputy Leader had agreed to this.

Another thing is that after all, the question of care and welfare of Children is equally of national importance.

SHRIMATI PARVATHI KRISHNAN: Why did you not think of that earlier in the Session?

MR. DEPUTY-SPEAKER: Order, please. We are making much ado about nothing. Kindly listen to me. I see that there are not many names here. Whether I am in the House or ont in the House, I listen to the speeches—sometimes from my chamber—and I think, if I were to analyse it, that practically everybody says the same thing. There is nothing much to it, really. There is nothing new in the discussion and there are no difference of opinion also. I do not see any difficulty. I think, it is the pleasure of the House that we ask the Minister to reply at 4.00 p.m. We can cut the cost according to our cloth. I see no difficulty.

Mrs. Lakshmikanthamma.

SHRIMATI T. LAKSHMIKANTHAMMA (Khammam): Mr Deputy-Speaker, Sir, the report of the Committee on the Status of Women in India is being discussed by this House one and a half years after it has been submitted. Still, the report has not been distributed to the Memmers; only an abridged edition of the report has been given. I request that the hon. Minister may kindly arrange to distribute to the Members of this House the detailed report that has been submitted by the Committee.

We are discussing this report in a peculiar situation, when the whole lot of men are suffocated by the domination of a single women, and I feel men need as much emancipation as women do today as we see them.

Yesterday, my friend, Shrimati Parvathi Krishnan, was saying that we should avoid taking examples from mythology and that we should take examples from real history and other aspects of life. I am opposed to such a view. I have always drawn my inspiration from Indian mythology. Indian mythology has given us Durga, the destroyer of the hydra-headed monstar, Mahishasura, but in the process of destroying Mahishasura, one should not oneself become a Mahishasura In history and mythology we have many example of women with great power, women as destroyers of evil, as destroyers of *Asuric* qualities What are these *Asuric* qualities? Intolerance, fear and some such qualities are *Asuric* qualities. So, women should always try to rise above there *Asuric* qualities of intolerance and instilling fear. She is the mother and she is supposed to remove fear from the minds of people. Today I was surprised to see a news item in the press. Could even a small news about formation of a new Party be a source

of irritation? We have been talking of religious communalism. Political communalism is equally bad. If religious communalism is bad, Political communalism is equally bad. If religious intolerance is bad, political intolerance is equally bad. So, if women has to live in the ideals of Gandhiji or in the ideals of the great scriptures or in the ideals of the Indian culture, she should have more patience, more tolerance, she should be more self-sacrificing, she should have more of understanding, more of love, more of justice and truth. So, I would ask my sisters to imbibe these qualities, and we should not prove that Shakespeare was right when he said, 'Frailty, thy name is woman'. Gandhiji has said that women has the greatest will power in her and, therefore, she is never as *Abala* or a weak person; he never accepted women as weak. We should live in the traditions of Gandhiji, we should prove our will power, rather than prove what Shakespear said, 'Frailty, thy name is woman' what is frailty? The *Asuric* qualities that have been described make anybody freil, whether man or woman, that is, ego, arrogance, intolerance and some such attitudes and qulities. I shall leave it at this.

In mythology, woman has always been depicted as the highest power. Even the great *devas* bow their heads at the feet of the great Durga. Here, I would quote one of the *shlokas* of *Ananda Lahiri*:

शिव: शक्तया युक्तोयदि भवति शक्त: प्रभवितुं
न चेदेव न खलु कुशल: स्पन्दितुमपि ।
अतस्त्वाभाराध्य हरिहरविरिंचादिभि:
प्रणन्तुं स्तोतुं वा कथमकृतपुण्य: भवति ।

It means even the great *devas* such as Indra and Vishnu are at the feet of great Durga. The last portion of the *shloka* says what Shiva is. It says that Shiva is just a corpse without the power of Shakti. This is the greatness of Indian mythology which we should not forget and I would request my sister, Shrimati Parvathi Krishnan to reconsider her views.

Apart from that, it is a fact that from the time of Manu, we Indian women have progressed and progressed to a great extent. There have also been great social reformers and great men who have contributed to the emancipation of women. It is not that women got emancipated just like that. There have been great men like Raja Ram Mohan Roy, and Viresh Lingam Pantlu in Andhra Pradesh, who advocated widow marriage at a time when widows were treated not as human beings; they could not get even two meals a day; their heads had to be shaven. Shri Viresh Lingam Pantlu came out boldly and remarried a widow. There have also been leaders like Mahatma Gandhi and Pandit Jawaharlal Nehru whose contribution has been great as far as women emancipation is concerned. Our Prime Minister herself has said, "though Indian women have won their political and economic rights, what have we done to translate these rights into a reality." I would like to ask the same question to her. After ten years of assumption of prime-ministership, what has she done for translating these rights into a reality for women? Have we won more rights, has our emancipation politically, economically and otherwise been more, or has it been lessened? In the report, we find that women have remained unaffected to a great extent in many fields, including the fields of education, industry, employment and several other fields, I do not want to give statistics in this respect, because other hon. Members have done that. Shri Naik has dealt with statistics elaborately. I would like to refer to only a few of them.

According to the 1971 report in the field of literacy in all age groups, the ration in respect of girls' education is far less in comparison to that of

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the boys. Our great economists have always said that women's education should get far more importance and priority than that of boys, because if the woman is educated, the whole family is educated. The figures, however, reveal that the position is not very encouraging What are we going to do to remove these disparities between the education of boys and the education of girls? The girl should get free education from the elementary stage to the time she completes her education You have deprived her of the right in property and you have deprived her of the economic freedom through the different legislations in the States. I, therefore, ask how she will get educated if the father is not in a position to educate her. Will the State take up the responsibility? I request that the responsibility for girls' education should be that of the State and that is what is happening in all the advanced countries. In all the socialist countries the responsibility is of the State, both for boys' and girls' education. Here you are discriminating against the girl. So, she should get married but marriage is possible only if you give her dowry. You yourself have accepted and no less a person than the Prime Minister, Shrimati Indira Gandhi herself stood up the other day and said that the anti-dowry legislation can be successful only if the father of the girl makes a complaint. Do you expect the anti-dowry Act to be successful unless there is a change of heart in the whole society? And money is such a thing that it is not so easy. Money is such a thing that they get easily tempted. They want to collect the money they spent for the boy's education So, you should educate a girl for her self-respect and make her live as a respected citizen. You should provide greater and more opportunities of education and when a woman has employment, I am sure she is respected and is given even an equal status.

As far as other fields like industry are concerned, there nave been figures which you yourself provided which showed that there has been a retrenchment of women in the name of modernisation, lack of training and technical training of women. The percentage reveals that from 30.97 per cent it has come down to 11.86 per cent. That is, it has gone down by 50 per cent. So, employment opportunities for women are going down.

There are many other problems. I think we have been talking of equality of women. The International Women's Year has just now ended. What are the equalities? Is a girl treated equal with the boy in the present day world? Is it decent to discriminate against the girl as compared with a boy? Why have we failed? Why are we averse to do it? You should admit that with the best efforts we are not in a position to give equal rights to our women when you feel it is correct. In the name of emergency you are not allowing people to open their mouths. At least you utilise the emergency to give equal rights for our girls in all fields.

In the field of inheritance she is entitled only to a share along with her brothers in the share of her father who takes an equal share in the first instance along with his sons In the self-acqured properties of the father she gets an equal share along with her brothers. At any time she has no right to ask for partition of joint family properties. The right to demand partition of the joint family property is denied to her.

There are so many things and I do not have the time to go into all the details. The Minister knows all these things. I think the only thing that is neded is sincerity on the part or the Government to give women equal rights. Otherwise, the large number of women who voted for the Congress, I think, would have wasted their franchise. I think you should prove worthy of their support.

Another thing I want to say is that so much criticism has been made since

there has been a news item yesterday about the formation of a new party. I would appeal....

SHRI PRIYA RANJAN DAS MUNSHI: How is it relevent to the subject before us?

SHRIMATI T. LAKSHMIKANTHAMMA: You hear me completely. I never said anything. Why are you so impatient?

MR. DEPUTY-SPEAKER: Is this new party an all-women's Party?

SHRIMATI T. LAKSHMIKANTHAMMA: They have adopted a constitution giving equal rights to women. I would like to say one thing. Shri Hume started a party. The Congres is not the same. We find in the Congress party to-day many....

MR. DEPUTY-SPEAKER: There I begin to have my doubt whether the women are really the equals of men?

(*Interruptions*)

SHRIMATI T. LAKSHMIKANTHAMMA: I am concluding. Just be more liberal. There is a misunderstanding about the stand of some parties. The latest....

MR. DEPUTY-SPEAKER: The Members do not want to listen to the Chair. They want to go on. I say you were going on very well. But on this point my old doubt begins to come as to whether women are really the equals of men.

SHRIMATI T. LAKSHMIKANTHAMMA: I wish that men are more tolerant of women.

Kindly give me a minute. There seems to be some misunderstanding that certain parties are opposed to something. Recently the Jan Sangh passed a Resolution on the equal rights for women and also others....

MR. DEPUTY-SPEAKER: Yes, yes. Shri K. Suryanarayana may speak now.

SHRI K. SURYANARAYANA (Eluru): The Report of the Committee on the Status of Women in this country covers a wide field—social, economic and political—to improve the status of our women. Even though under the Constitution our women have equal rights, this has not been properly implemented or seriously considered by the Government and other responsible people. That is the reason why this Report has come.

I must thank the Members of the Committee on the Status of women in India who took so much of trouble. They worked with patience. They have enlightened us on the problems of women in various parts of the country.

In a letter to the Minister for Education and Social Welfare, the Members of the Committee said:

> "Our investigation has revealed that large masses of women in this country have remained unaffected by the rights guaranteed to them by the Constitution and the laws enacted since Independence. Our recommendations are made primarily with a view to making these rights more real and meaningful. We are confident that they will be considered in this light and measures for their implementation will be initiated expeditiously."

They also supported my views, not only my views but also the views of all public men in the country. We have to give them equal rights in all spheres of life.

Government is considering that 'education' should be centralised. The Govt. thought of it because they felt that there was some lacuna or difficulty in the implementation of the schemes in the educational sector. Likewise, they have not taken 'social welfare' in their own hands. They give certain views to the various

[Shri K. Suryanarayana]

States. But the money which is given for the purpose, particularly for the welfare of the women and the children or other backward classes welfare is not being spent.

Dowry system causes a lot of trouble in marriages. The Members of the Committee have made a reference in this regard in their Report. Shri Naik also said that in his Constituency, the bridegroom had purchased a bride. It was a case in so far as the tribal people were concerned. That is not a huge amount but some vessels and Rs. 100 or Rs. 200 and so on. In my own constituency tribal people are also following this practice of demanding dowry from the bride's father. In this report it is stated as follows:

> "For example men in the IAS and IFS, in Orissa, Bihar, Uttar Pradesh and Punjab belonging to well-to-do communities, can easily expect to get in cash and kind, at least a lakh of rupees." Then they say:
>
> "Business executives rank next. Engineers and doctors stand lower than the business executives. This class seems to expect that marriage would bring them not only a partner, but also all the things needed to set up a modern household, such as a car, refrigerator, radiogram, etc. These groups serve as pace-setters and naturally influence those below. Thus a peon or a clerk would demand such things as a bicycle, a transistor, and a wrist watch. A scooter is a common item of gift to the son-in-law in the groups at the middle level. In villages too, there are similar demands."

So, Sir, this is what has been stated in this Report. In U.P., Bihar, etc. it may be like that. In Andhra Pradesh M.D. and M.S. qualified doctors are demanding from their father-in-laws dowries. They are demanding this dowry even though the brides are themselves M.D. or M.S. qualified doctors. So, this is what is being demanded there and the educated people are also demanding dowries. Our friend Mr Naik said that only middle-class and uneducated people get into troubles to meet the demands of their son-in-laws. In Andhra Pradesh what happens is this. A UDC demands Rs. 10,000. An LDC demands Rs. 5,000. Rs. 25,000 is the demand of a Graduate Clerk. If he is M.D. or M.S. qualified doctor, he demands Rs. 5 to 10 lakhs, even without any property.

I will tell you one instance which has come to my knowledge.

One boy succeeded in IPS recently and he had to undergo training and his marriage was already settled. But certain other people went to his father offering him dowry of Rs. 10 lakhs even though they knew that his marriage had already been settled. But fortunately the boy and his parents did not agree to that offer. This is the sort of black money market which is operating still in spite of our legislations. In my opinion all the industries resulting in money-earning ways should be nationalised along with speedier implementation of land reforms, to equalise the individual income in the society.

I will tell you about the time of my marriage. My father received at the time of my marriage Rs. 1,116 from my father-in-law. Again, my father added to that amount an amount of Rs. 500, and returned the whole amount to my father-in-law. That was kept as *stridhan* of my wife. That was the type of system which was obtaining in those good old days. But now in the name of civilisation we have spoiled that system, which was originally there. Now you have got socialism, communism, etc. in the books only, not for implementation. That is my charge against these so-called urban radicals.

Sir, in 1921, Mahatma Gandhi called us to boycott English schools. In

those days several students boycotted. Now in social life and political life we are not being recognised because we are not well-educated in the English language, even though we are educated socially and we are well-equipped in commensense. There are ladies sitting in the official gallery, and even though they get Rs. 1200 or Rs. 1500, as salary, I have got my own doubts that their husbands may not treat them properly and still they may have difficulty with their husbands.

In practice, it is now like this. So, the Government should give its serious consideration to all the recommendations contained in this Report when only the troubles faced by rural womenfolk will be over.

We spend so much in Parliament; very few of us only speak here. Here when we speak the entire country is being represented by us. We are speaking for the future generation of the entire country This report has given some figures about the rural womenfolk. In the matter of education or agriculture, it is the rural womenfolk who suffer so much. So, I would request the Minister of Education to see that he gives free education to all the girls from the bottom most to the uppermost covering the I.A.S., I.P.S etc.

In the end I would request the hon. Minister once again to see that Government gives very serious consideration to this Report.

श्री ओंकार लाल बेरवा (कोटा) : उपाध्यक्ष महोदय, इस समिति की रिपोर्ट पर हो रही बहस में आपने मुझे बोलने का मौका दिया, इसके लिये मैं आपको धन्यवाद देता हूं।

मैं ऐसा समझता हूं कि जो भी हमारी सरकार काम करती है, उलटा करती है। हमारे यहां देहात में कहावत है चलते-बैल के आर लगाना। हम किन की बात करते हैं, किनको ऊपर उठाना चाहते हैं? शहर वालों को ही ऊपर उठाना चाहते हैं। महिलाएं शहरों की ही पढ़ी लिखी होती हैं, वही सर्विस में जाती हैं, सब कुछ उन्हीं के लिये हम करते हैं। महिला समितियां भी उनकी ही बनती हैं और मेला ठेला जो महिलाओं का होता है वह भी शहर वाली महिलाओं का ही होता है। गांवों में इस बात का प्रचार बिल्कुल भी नहीं किया जाता है। अगर वहां जा कर आप महिला उत्थान की बात करो तो इसको वे समझ भी नहीं सकेंगी। उनको यह पता ही नहीं है कि महिला क्या चीज है। वहां महिला को महिला नहीं समझा जाता है। पता ही नहीं होता है कि महिला का मतलब क्या है? वहां औरत आप कहें, लुगाई कहें तब वे समझेंगी कि आप उनकी बात कर रहे हैं।

उनके लिये हम शहरों में समान वेतन आदि की बात करते हैं। सरकारी कर्मचारियों में जो महिलायें कर्मचारी हैं या दूसरे धंधों में जो महिला कर्मचारी काम करती हैं उनको समान वेतन पर जोर दिया जा रहा है, दोनों के साथ समान व्यवहार करने पर जोर दिया जा रहा है। बड़े खेद की बात है कि गांवों की तरफ बिल्कुल भी बढ़ते नहीं हैं। वहां पर साठ सत्तर प्रतिशत गरीब जनता बसती है। वह इस चीज को जानती भी नहीं है। अभी आगा साहब कह रहे थे कि 24 साल की लड़की होनी चाहिये और तीस साल का लड़का होना चाहिये और तब उनको शादी की इजाजत होनी चाहिये। इससे वह समझते हैं कि दहेज वाली बात खत्म हो जाएगी और साथ साथ परिवार नियोजन भी हो जाएगा। मुझे पता नहीं वह कौन सी दुनियां में रह रहे हैं। दहेज जो दिया जाता

[श्री ओंकार लाल बेरवा]

है उसका किसी को पता नहीं चलता है ? जकरी थोड़े ही है कि पंडित के सामने ही दहेज दिया जावे। अगर दस हजार का दहेज देना तो हनीमून के नाम पर, कन्या दानगुप्त दान या किसी और रास्ते से दे देना और आपको पता भी नहीं चलेगा। फिर देना वही जिसके पास अंटशंट पैसा आता है। गरीब को तो दो टाइम रोटी भी नहीं मिलती है।

अगर आप औरतों का उत्थान वास्तव में करना चाहते हैं तो पहले तो आपको उनमें विद्या का प्रचार करना चाहिये। गांवों में उनमें विद्या का प्रचार निल है। हमारी सरकार कभी तो प्रौढ शिक्षा की बात करती है, कभी बाल शिक्षा की बात करती है, कभी अनिवार्य शिक्षा की करती है, पता ही नहीं लगता है कहा जाकर इन शिक्षाओं का अन्त होता है, कौन सी लागू की जाती है। वहा पर लोगों को ए बी सी तो क्या अ, आ और इ, ई भी देहातों में नही आती है। केरल में क्या होता है। देहातो में बच्चों बच्चियों को दूध दवाएं साबुन नहाने का तथा दूसरी चीजें दी जाती हैं, गावों मे जाकर उनके इंजेक्शन लगाये जाते है और उनका धर्म परिवर्तन कर दिया जाता है। जितनी मेहनत वहा वे करते हैं उतनी आपके डाक्टर कहा करते हैं। अपने डाक्टरों को आप कहो कि गांवों में जाकर इजेक्शन लगाओ तो पता चलेगा कि क्या जवाब वे देते हैं। डा० कर्ण सिंह ने कहा कि हम डाक्टरों को छ महीने के लिये गावों में भेजेंगे। देखे कहा तक इसमें उनको सफलता मिलती है।

थोड़े दिन पहले की बात को आप देख लो। जामा मस्जिद में कैम्प लगा था। वहां क्या हुआ। एक राजस्थानी औरत का आप ने परिवार नियोजन के सिलसिले में आपरेशन किया वह मर गई, उसका नतीजा यह हुआ कि यहां से साठ हजार औरते और मर्द आज राजस्थान वापिस चले गये हैं डर के मारे। वे जानते हैं ही नहीं हैं कि परिवार नियोजन आदमी का होना चाहिये या औरत का। एक औरत मर गई और वे सब डर के मारे भाग गये। नतीजा यह है कि बड़ा लेबर ही अब नही मिलती है। पहले दिल्ली में जगह जगह पर झुग्गी झोंपड़ी लगा कर वह लेबर रहती थी और काम करती थी। अब वह मिलती नही है। और समान वेतन आपने आदमियों में नियत कर दिया कि 8 रुपये मिलेंगे या 6 रुपये मिलेंगे। लेकिन औरत को 4 रुपये क्यों देते हैं ? इसी तरह से प्राइवेट सैक्टर और पब्लिक सेक्टर में जब तक समान वेतन समान काम के लिये आप लागू नही करेंगे तब तक काम नही चलेगा। आप इमारत बनाने वाले मजदूरों की तरफ देखो जो मेहनत करते हैं, आफिस में काम करने वालों की तरफ न देखो। अभी हम सफेद बुश शर्ट और लम्बे बाल वालों की तरफ ही देखते हैं। इससे काम नही चलेगा। जब से हमने नारा लगाया कि महिलाओं का उत्थान हो रहा है तो लडके लम्बे बाल रखने लगे यह सोचकर कि शायद हमारा भी उत्थान हो जाएगा। हम तो अपने घर मे भी लड़कों को कहते हैं कि उत्थान अपने आप होगा, न कि बाल बढ़ाने से और मूछ काटने से। इसलिये सबसे पहले तो शिक्षा प्रचार होना चाहिये, खासकर महिलाओ मे। जब तक उनमें शिक्षा ही नही होगी तब तक उनको पता ही नही होगा कि किस दुनिया में रह रही हैं। टी० वी० में जगह जगह फिल्में दिखायी जा रही हैं, लेकिन उनसे भी उतना प्रचार नही होता जितना गावों में मेले लगाने से होता है। 8, 10 गांवों के अन्दर औरतों के मेले लगने चाहियें। और उनमें महिलाओं को अधिक संख्या में बुलाया जाय। अगर ऐसे न आयें तो किसी प्रलोभन से बुलाओ, चाहे कपड़े का प्रलोभन दिया जाय या शक्कर

का, और उनमें शिक्षा का थोड़ा थोड़ा प्रचार करो। वरना वह जानती ही नहीं कि सरकार हमारे लिये क्या कर रही है।

आप स्वयं असमानता पैदा करते हैं। अभी मैंने बस में देखा जिसमें लिखा था महिलाओं के लिये। एक सज्जन महिला सीट पर बैठे थे, उनसे एक महिला ने आकर कहा कि यह सीट महिलाओं के लिये है। उन्होंने कहा कि अब तो समान अधिकार हैं फिर क्या बात है। तो महिला ने कहा कि नहीं यह सीट महिलाओं की है, मजबूरन उस बेचारे आदमी को महिला की सीट छोड़ कर दूसरी जगह बैठना पड़ा। इस प्रकार आप स्वयं फ़र्क कर रहे हैं। इसी तरह से रेलवे में महिलाओं का डिब्बा भी आप ही लिखते हैं, जो कि नहीं होना चाहिये। आप को सबसे पहले गांवों की महिलाओं का उत्थान करना चाहिये। उनकी विद्या पर खर्च करना चाहिये। अभी आप केवल महिला शिक्षा पर 11 परसेंट खर्च करते हैं, जो कि कुछ भी नहीं है। इसलिये आप गांवो के अन्दर प्रचार की विद्या भरो और जब तक गांववासी नहीं मान जायेंगे तब तक उत्थान नहीं होगा। केवल शहर तक ही सीमित रखने से काम नहीं बनेगा। गांवों के अन्दर जाकर वहां की महिलाओं को शिक्षित करो, उनको समझाओ कि परिवार नियोजन क्या चीज़ है। शहर में तो लोग परिवार नियोजन कर लेते हैं क्योंकि अगर ज्यादा बच्चे हों महिलाओं के तो कोई उसे दफ्तर ही नहीं जाने दे। इसलिये शहर वाले तो अपनी सुविधा के लिये कम पैदा कर सकते हैं। लेकिन गांव वाले इस बात को नहीं मान सकते क्योंकि उनके यहां तो दृष्टिकोण यह है कि जितने अधिक बच्चे उतना ही घर के काम काज में हाथ बटायेंगे, काम करेंगे। 6 बच्चों तक तो कोई असर ही नहीं होता।

अन्त में मैं पुनः यही कहूंगा कि गांव वालों को शिक्षा दो, और वहां की महिलाओं को पढ़ाओ तब जाकर कुछ उद्धार हो सकता है।

सरदार स्वर्णसिंह खोखी (जमशेदपुर) : डिप्टी स्पीकर साहब, यह जो मोशन लाया गया है, मैं इसका स्वागत करता हूं। मैंने देखा है कि जो रिपोर्ट है, इसके 4 वाल्यूम हैं। मुझे ऐसा लगता है कि किसी भी मेम्बर ने इसकी चारों वाल्यूमों को नहीं पढ़ा होगा क्योंकि यह बहुत बड़ी हैं। इनको पढ़ने से बहुत सारा ज्ञान होता है। मैं भी इसको पूरा नहीं देख पाया हूं, जितना देखा है, उसके हिसाब से कुछ कहना चाहता हूं।

इन-इक्वैलिटी का जो सवाल है, यह करीब-करीब औरतों के स्टेट्स के बारे में है। यह प्राबलम हर सोसाइटी की है और पूरे वर्ल्ड में है। सैक्स की इन-इक्वैलिटी किसी की रायल्टी नहीं है कि कोई मर्द है या औरत है, वह उस पर हावी है। मैं यह मानता हूं कि यह यह ट्रैडीशनल सोशल सर्कल हमारी कास्ट, कम्युनिटी और क्लास पर बेस करता है, शादी वगैरा को बिल्कुल उठाना पड़ेगा। इसके हिसाब से सोशल चेंज बहुत जरूरी चीज़ है। यह काम बहुत मुश्किल है और बातों से सोशल चेंज होना बहुत मुश्किल है। इसलिये सरकार को पूरे तहेदिल से कार्यवाही करनी होगी। जो वर्किंग क्लास औरतें हैं और जो काम नहीं करती हैं, उनमें बड़ा फर्क है।

एक "मैगज़ीन है "सैकुलर डैमोक्रेसी", जिसे श्रीमती सुभद्रा जोशी पब्लिश करती हैं; उसमें से वर्किंग वीमैन एण्ड वेजेज़ के बारे में मैं क्वोट करता हूं :--

"Though a woman works more, taking her total work into account, she is generally paid less. The surveys done officially as well as non-officially go to show that women's wages have been lower in many industries as a rule. The fact that women teachers, doctors, nurses professors, administrators, clerks, scientists, engineers and such others get equal pay only indicates that with education and acquiring of skills they have won their right to equal remuneration though not yet equality in

[सरदार स्वर्णसिंह सोढी]

full. At the time of promotions, if a man and women both are working in the same job with same qualifications experience and seniority, generally it will be the man who will be given preference over the woman To struggle her way to equality of promotion, she will have to be more than equal, her work output more than normal so that the underlying natonal prejudice against women may be counteracted"

इन सब बातों की तरफ बहुत ज्यादा ध्यान देने की जरूरत है।

ट्राइबल्स की जो पापूलेशन है यह 6 87 परसेंट है। यह 1969 के सेंसस के मुताबिक आपके वाल्यूम 1 मे लिखा है। इस तरह 2 करोड 98 लाख 69 हजार ट्राइबल हैं। ट्राइबल औरत का धर्म बदल दिया जाता है, क्योंकि उनमे वर्टी है। इस तरफ सरकार को देखना चाहिये कि पार्टी की वजह से यह नही हो। आदमी को बेचा भी जाता है। एक मैम्बर ने कहा कि एजूकेशन की बात है लेकिन गरीबी भी इसमे एक बहुत बडी चीज है, इस तरफ ध्यान दिया जाना चहिये।

मेरा आदिवासी इलाका है, वहा पर सथाल औरते हैं। मैं बताना चहता हू कि उनको हक ही नही है कि वह अपने मर्द के साथ कोमुनल वर्शिप कर सकें। मुसलमानो मे भी औरते मर्दो के साथ मस्जिदो मे नमाज नही पढती हैं जबकि हिन्दुओ और सिखो मे सब एक साथ इबादत करते हैं। इसमे इक्वैलिटी है।

जैसा कि हमारे आगा साहब ने कहा, मैं बहुत खुश हू उनकी बात से, कि मुसलमानो मे भी मौहम्मडन-ला के मुताबिक 4 शादियां जरूरी नही है। मेरा कहना यह है कि जब सारे इस बात को मानते हैं तो आप एक ही तरह का कानून क्यो नही बनाते हैं? ऐसा कानून बनवाना चहिये।

मुसलमानों में एक बोहरा कम्युनिटी है। उसमें जब तक हैड आफ दि कम्युनिटी इजाजत न दे दे, तब तक शादी नहीं हो सकती है। इस सिलसिले में उस कम्युनिटी की कई पढ़ी-लिखी औरतें, जिन में कई वकील भी थीं, प्राइम मिनिस्टर से मिली थी। इस हाउस के एक माननीय सदस्य को इस मामले में आरबिट्रेटर बना दिया गया था। औरतों के स्टेट्स को उठाने के लिए यह जरूरी है कि उनको बराबरी का दर्जा दिया जाये, और यह सब काम घर से शुरू होता है।

ट्राइबल्स मे औरतों का पचायतों से अभी तक कोई रोल नही है। अगर उनके स्टेटस को ऊचा उठाना है, तो उनको पचायतो में कुछ काम दिया जाना चहिए।

हमने देखा है कि कई जगह औरतों का स्टेटस उनकी फर्टिलिटी पर डिपेंड करता है। अगर किसी औरत का दस बीस साल तक बच्चा नही होता है, तो उसको बाझ कह कर निकाल देते हैं और आदमी दूसरी शादी कर लेता है। ऐसा नही होना चहिए कि अगर किसी औरत के बच्चा है, तो वह कोई बहुत बडी क्वालिफिकेशन हो गई, और जिसके बच्चा नही है, उसकी क्वालिफिकेशन कुछ कम है। इन बातों के लिए कोई ला बनाना चाहिए।

आजकल औरत की इज्जत शादी के साथ जुडी हुई है। अगर किसी औरत की शादी किसी बडे आदमी से हो गई, तो उसका स्टेटस बढ जाता है और अगर किसी की शादी किसी गरीब आदमी से हो गई,तो उसका स्टेटस घट जाता है। हमे सोसायटी से इस किस्म की बातो को खत्म करने की कोशिश करनी चाहिए।

अगर आप बगाल मे नेशनल हाईवे पर ट्रेवल करें, तो आप को बूढ़ी बंगाली औरतें नालों में मछली पकड़ती दिखाई देंगी। उम्र ज्यादा होने की वजह से उनको कोई नौकरी

नहीं मिलती है। इसलिए बूढ़ी औरतों को पेंशन वगैरह देने का बन्दोबस्त करना चाहिए। इन डेस्टीट्यूट औरतों में एक बड़ा ग्रुप विडोज या डेजर्टिड औरतों का होता है। अपने बच्चों को पालने के लिए उनके पास कोई साधन नहीं होता है। इसलिए या तो वे बैगर बन जाती हैं, या इम्मारल ट्रैफिक के लिए उनको एक्सप्लायट किया जाता है। हर साल करीब एक लाख ऐसी औरतों की बढ़ोतरी होती है। उनकी उम्र 22 से 44 साल के बीच होती है।

आज पाश होटल्ज में क्या होता है ? जिन औरतों के पास कोई काम नहीं होता है, वे काल-गर्ल बन जाती हैं। इसलिए एजूकेशन और सोशल वैलफ़ेयर के महकमे को इन बातों की तरफ़ ध्यान देना चाहिए।

आज हमारी औरतों में इनफ़ीरियारिटी क्यों है ? जिस औरत को डाईवोर्स कर दिया गया हो, या जो इनहेरिटेंस से मेहरूम कर दी गई हो, समाज में उसके स्टेटस में फ़र्क पड़ जाता है। औरतों की पर्सनेलिटी इन बातों से जुड़ी हुई है। ऐसा इन्तजाम करना चाहिए कि औरतों के साथ इन्साफ़ हो सके।

श्री बी० आर० शुक्ल (बहराइच) : उपाध्यक्ष महोदय, यह प्रसन्नता की बात है कि आज हम महिलाओं की हैसियत और समाज में उनके स्थान पर चर्चा कर रहे हैं। वैदिक काल में महिलाओं का स्थान पुरुषों के बराबर था। जितने पवित्र कार्य या यज्ञ होते थे, उनमें नारी का बराबर का स्थान था। उनके प्रति कोई भेदभाव नहीं था। वे सब कार्यों में सम्मिलित होती थीं। कालान्तर में जैसे जैसे समाज में विकृतियां आती गईं, जात-पांत की प्रथा उसको जकड़ती गई और समाज में कुरीतियां आती गईं, वैसे वैसे समाज में महिलाओं का दर्जा घटता गया।

प्राचीन काल में बहु-विवाह होते थे—केवल हिन्दुस्तान में ही नहीं, दुनिया के हर मुल्क में बहु-विवाह होते थे।

MR. DEPUTY-SPEAKER: You may continue after lunch. We adjourn for lunch to meet again at 2 O'clock.

13 hrs.

The Lok Sabha adjourned for Lunch till fourteen of the Clock.

The Lok Sabha re-assembled after Lunch at four minutes past fourteen of the Clock.

(Mr. Deputy-Speaker *in the Chair.*)

MOTION RE. REPORT OF THE COMMITTEE ON THE STATUS OF WOMEN IN INDIA—*Contd.*

श्री बी० आर० शुक्ल : उपाध्यक्ष महोदय, दुनिया में मध्यकालीन युग अन्धकार, अन्धविश्वास और रूढ़ियों का युग रहा। इस काल में हमारे देश में जो पिछड़े लोग थे चाहे वह हरिजन हों चाहे अन्त्यज हों और चाहे स्त्री हो, इन सब का शोषण बराबर होता रहा। लेकिन उन्नीसवीं शताब्दी में जब यूरोप में नव-जागरण हुआ तो वह संस्कृति और वह विचारधारा हिन्दुस्तान में आई और उसके साथ साथ हिन्दुस्तान में भी एक विचारों का टकराव हुआ जिसके परिणाम स्वरूप यहां पर भी एक नव-जागरण हुआ। आर्य समाज, ब्रह्म-समाज, प्रार्थना समाज इन के द्वारा जो अभियान देश में चले उनमें स्त्रियों की उन्नति के लिए बहुत से उपाय किए गए। अब जबसे कि हम लोग स्वतन्त्र हुए हैं तब से स्त्रियों का दर्जा ऊंचा करने के लिए हर तरह के कानून बन रहे हैं। हमारे संविधान में लिंग के आधार पर कोई भेदभाव स्त्री पुरुषों में नहीं रखा गया है। राजनैतिक समता और आर्थिक समता लाने का भरसक प्रयत्न हो रहा है। जिलों में ग्राम सभाओं, विकास समितियों और जिला परिषदों में इस बात का प्रावधान किया गया है कि कम से कम कुछ संख्या स्त्रियों के प्रतिनिधित्व की निर्धारित कर दी गई है। भूटान म्युनिसिपैलिटीज में अभी इस प्रकार का प्रावधान नहीं है। मैं समझता हूं और मैं यह

[श्री बी० आर० शुक्ल]

सुझाव देता हूं मन्त्रालय को कि म्युनिसिपैलिटीज में भी स्त्रियों का कुछ प्रतिनिधित्व होना चाहिए। खुशी की बात है कुछ जगहों पर, कुछ प्रदेशों में इस प्रकार की व्यवस्था है लेकिन सभी जगह नहीं है।

अब मैं प्रिवेंशन आफ ट्रैफिक इन वीमेन एण्ड गर्ल्स अधिनियम के ऊपर आना चाहता हूं। यह बहुत अच्छा कानून पास हुआ जिसके अन्तर्गत वैश्यावृत्ति का रोजगार बन्द कर दिया गया। वैश्यावृत्ति का पेशा तो बन्द कर दिया गया लेकिन उसके स्थान पर एक नये किस्म का व्यभिचार समाज में आ गया। खास तौर से वह समाज के उस अंग में आया है जो कि अपने को बहुत ही प्रगतिशील, बहुत ही तरक्की पसन्द और बहुत पढा लिखा समझता है। आप देखेंगे काल-गर्ल, सोसायटी गर्ल जैसे अनेक नामों से कुछ प्रकार की महिलाये समाज के अन्दर आ गई हैं जिनके कारण तमाम बीमारिया फैल रही हैं और जिनके कारण प्रशासन में बडा भ्रष्टाचार आता है क्योंकि किसी बडे हाकिम को, किसी बडे प्रभावशाली राजनीतज्ञ को आप काबू मे रखना चाहते हैं तो उनके लिए शराब चाहिए, उनके लिए सुन्दर स्त्री चाहिए और उनके लिए अच्छा भोजन चाहिए। हमारे मन्त्री महोदय जानते हैं पिछले कुछ दिनों मे लखनऊ में हलवासिया काण्ड की बहुत चर्चा हुई, अखबारों के पन्ने के पन्ने रगे गए। इसी तरह से शुभ्रा काण्ड हुआ। आतरिक सुरक्षा अधिनियम (मीसा) में बडे बड़े राजनीतिज्ञ बाध दिए गए जो कि आज जेलखाने के अन्दर है। कुछ गुण्डे भी बांधे गए। लेकिन मीसा का प्रयोग उन लोगों के खिलाफ नही किया गया, एक भी केस में, जो कि व्यभिचार-गृह को चलाते हैं जिसका इल्म हर आदमी को है क्योंकि कुछ समाज के बड़े बडे सत्ताधारी भी उसमें शिरकत करते हैं और अपने शौक को पूरा करते हैं—इसीलिए उनके खिलाफ कोई उंगली नहीं उठाई जाती है। मैं समझता हूं सरकार का ध्यान इस तरफ भी जाना चाहिए।

दूसरी बात मैं यह निवेदन करना चाहता हूं कि गरीब तबके की स्त्रियां अपने उन पुरुषों से पीडित है और परेशान हैं जिनके पुरुष शराब पीने के आदी हो गए हैं। इसलिए शराब पीने के ऊपर बहुत जोरों से पाबन्दी लगाई जाये। खास तौर से उस तबके के लोगों पर पाबन्दी लगाई जाये जो कि मजदूर पेशा हैं, जिनकी आमदनी कम है और जिनकी आमदनी इस तरह के काम करने की इजाजत नही देती है।

तीसरी चीज मैं स्त्री शिक्षा के बारे में कहना चाहता हूं। कभी भी हम स्त्रियों की हालत में सुधार नही कर सकते हैं, चाहे उनकी माली हालत में सुधार हो, चाहे सामाजिक हालत में सुधार हो, चाहे राजनीतिक हालत मे सुधार हो जब तक कि वे खूब प्रशिक्षित न हों, पढी लिखी न हो और अपने हुकूकों का उन्हें अहसास न हो। ग्रामीण क्षेत्रो में स्त्री शिक्षा बिल्कुल नही के बराबर है। इस दिशा मे हमारी केन्द्रीय सरकार ने कोई काम नहीं किया है। उनका सीधा सादा जवाब आता है कि शिक्षा तो राज्यों का विषय है, हम इसमें क्यों हस्तक्षेप करें। लेकिन मैं चाहता हूं शिक्षा मन्त्रालय से इस बात के साफ निर्देश राज्यों को जाने चाहियें कि हर जिले में स्त्रियों के लिए, बालिकाओं के लिए होस्टेल्स बनने चाहिए। जब तक जिले जिले में होस्टेल्स नहीं खुलेंगे तब तक देहात की लड़कियां प्राइमरी या मिडिल स्कूल तक शिक्षा भले ही प्राप्त कर लें; हाई स्कूल या इन्टरमीडियेट या और उच्च

शिक्षा प्राप्त नहीं कर सकती हैं। इसके लिए उनके ठहरने की व्यवस्था हर जिले के मुख्य स्थान पर होनी चाहिए।

अब मैं तलाक पर आना चाहता हूं—तलाक के सम्बन्ध में जहां तक हिन्दू समाज या क्रिश्चियन समाज का सम्बन्ध है—इनके लिये डायवोर्स की व्यवस्था ठीक ढंग से दी गई है। अभी हाल में हिन्दू मैरिज एक्ट में संशोधन, किया गया है, जिसमें परित्याग को बहुत ही प्रगतिशील और सरल बनाने की चेष्टा की गई है। लेकिन माननीय मन्त्री जी कुछ और सामाजिक परिवर्तन के लिये कुछ भूमिका बनायें, कुछ अभियान चलायें, जिसमें उस तबके के लोगों को भी तलाक देने की सुविधा बुतरफ़ा तरीके से हो सके। आज एक बड़ी भारी बेचैनी उस समाज में पैदा हो रही है, सरकार की तरफ़ से जो कानून बनाये जा रहे हैं, वे कुछ ही लोगों के लिये हैं, दूसरे लोगों पर उन कानूनों की पाबन्दी आयद नहीं होती है। मेरा इशारा साफ़ है, उम्मीद है मन्त्री महोदय समझ गये होंगे। मैं यह चाहता हूं कि यह जो यूनीलेट्रल डाइवोर्स की प्रथा है, उसको बाइलेट्रल डाइवोर्स में तबदील किया जाना चाहिये।

दूसरे—एक कामन सिविल कोड होना चाहिये।

तीसरे—जब तक बाल-विवाह की प्रथा आमूल नष्ट नहीं कर दी जायगी, तब तक स्त्री का कल्याण नहीं हो सकता। 14-15 वर्ष की अवस्था में विवाह हो जाते हैं, 16–17 वर्ष की उम्र तक वे बच्चे पैदा करने लगते हैं, 20–22 वर्ष की उम्र तक चार-पांच बच्चे हो जाते हैं; जिससे स्त्री बहुत कमजोर हो जाती है। मर्द जवान रहता है, स्त्री को निकाल देने की धमकी देने लगता है। इसलिये लड़की की शादी की उम्र कम से कम 18 साल और लड़के की 21 साल होनी चाहिये तथा विवाह का रजिस्ट्रेशन अनिवार्य रूप से होना चाहिये, जिससे कोई यह न कह सके कि हमारी शादी फलां औरत से हुई है या नहीं हुई है, उसका रिकार्ड रहे।

विधवायें देश भर में फैली हुई हैं, वृद्ध हैं और एक तरह से बहुत कमजोर हैं। उनके मर्द मर चुके हैं, लड़के उनकी परवरिश नहीं करते हैं। मैं चाहता हूं कि जो वृद्धावस्था की पैंशन दी गई है, उसको और ज्यादा बढ़ाया जाय और उसमें ज्यादा से ज्यादा प्राथमिकता उन स्त्रियों को दी जाय जो वृद्ध हैं, बेवा हैं, जिनका कोई सहारा नहीं है। यह विषय बहुत व्यापक है, फिर भी मैं आपका अधिक समय नहीं लेना चाहता हूं।

SHRI K. MAYATHEVAR (Dindigul): Mr. Deputy-Speaker, Sir, thank you for providing me this opportunity for participation in this discussion. I welcome this motion. As we all know, the status of women is very important for the welfare of the society and the country. The country's status and welfare mainly depends upon the status of women not only in India but throughout the world.

That is why, the first and the last Governor-General of India, Shri Rajagopalachari once commented. "One woman degree holder is equal to five men degree holders in India." If proper opportunities and chances are given to the Indian women, they can do so many miracles. I am giving an illustration which is outstanding and unprecedented from our Indian women's point of view. At the time of Indo-Pakistan war, one British Press representative said, "Many Indian Army Officers and men have told me that often in the thick of the fighting, a slight saree-clad figure would appear to check the welfare of troops and see how things were going on."

"She was no other person than our beloved Prime Minister, Mrs. Indira Gandhi.".

[Shri K. Mayathevar]

Why I am quoting this is to show how our Indian ladies are equally bold enough strong enough, to shoulder any responsibility in public life and even to lead the country. Therefore, equal opportunity, equality in all respects, should be given to ladies in India in all spheres of life. This is the clear evidence and the proof of the boldness, sacrifice and fearlessness, on the part of the women of this country for the welfare and progress of the country.

The theory of man's superiority over woman is being exploded. It has become a matter of the past. Once upon a time, women were assigned the task of only producing children and looking after the home affairs. They used to be called the home ministers because they were looking after the home affairs and the household work. But that time has gone. That has become the thing of the past. Now, we must give equal opportunity to ladies to compete in IAS and IPS examinations. I am told, the IPS ladies are not allowed to marry. Earlier, even the IAS ladies were not allowed to marry. There is some relaxation made in service conditions and rules in the case of IAS. But in the case of IPS, I am told, the ladies in the IPS are not allowed to marry. I am subject to correction.

AN HON. MEMBER: Air Hostesses also.

SHRI K. MAYATHEVAR: The IPS ladies are not allowed to marry; the Air Hostesses are not allowed to marry. Why not you relax their service conditions and allow them to marry? Let them do service even after marriage. In no way, their service will be affected because of the marriage. At the most, you can cut their salary at the time of delivery and all that.

In the rural areas, the Scheduled Castes and the Scheduled Tribes ladies, the suppressed and the oppressed class ladies, are treated as slaves even now. I may narrate an incident which occurred in Tamil Nadu about two years back. There is a village, namely, Pariyakkuppam in Chingleput district in Tamil Nadu where Harijan ladies were raped by the so-called high society people, in other words, the then ruling people in Tamil Nadu. Their houses were damaged; their huts were burnt down to ashes. A one-man Commission was appointed to inquire into the matter by the then DMK Government under the Chairmanship of Mr. Raja Ram, the then Revenue Board Member. He inquired into the matter and give a report to the then Government of DMK. He recommended strong and stern action against the culprits, the people who were behind the scene. But even after the lapse of two years, even today, no action has been taken by the Government. Why no action was taken on the recommendation of the one-man Commission against the culprits involved in this atrocious, inhuman and heinous crime is because they belong to the then ruling party, the DMK party, in Tamil Nadu. That is why no action was taken against them.

Now, Tamil Nadu is under the President's Rule and I would request the Government of India and the Home Ministry to probe into the matter and render justice to the affected Harijan ladies in that area.

We are giving certain status, of course, not equal status, to Hindu women under the Hindu Marriage law and after the amendment of the Hindu Marriage Act in the matter of divorce and other things. But so far as Muslim women and Christian women are concerned, we have not touched their status and we have not touched their law. So far as the Muslim law is concerned, as the practising lawyer, I know, Muslims can pronounce *talaq* and divorce women. There is no protection for the Muslim women at all under the Muslim law. Why are you afraid of protecting all ladies—Hindus, Muslims or Christians? The Muslims and Christians are also Indian ladies; they also hail from our country and

they are also our sisters and mothers. Therefore, I would like the Minister to look to the welfare of Muslim ladies also by providing suitable provisions for their intasests and not against their interests.

Regarding Christian ladies, it is not easy for them to get a divorce. They can't get it from a Magistrate's court of a District court: they have to file a divorce petition in the High Court and after a decree is passed by a single Judge of the High Court, that decree will have to be confirmed by a full-bench of the High Court. Therefore, it is very hard for them to get a divorce if they don't want to live with their husbands. So, this matter has to be looked into.

Regarding population, we are going on thinking and planning things to arrest population. In India the population is growing in geometrical proportions. Even in the year 1797, the famous Malthusian theory supported the raising of the age of marriage of ladies to 21. If we raise the marriage age of all ladies, Hindus, Muslims and Christians to 21, it will be working indirectly for the reduction of population.

Then, regarding registration of marriages, I would plead for the compulsory registration of all marriages. Now there is so much cheating and fraudulent marriages going on and if ladies are left by their so-called husbands, they are unable to prove the validity of their marriages in a court of law. Therefore, all marriages in India should be compulsorily registered, overriding whatever customs and conventions may be there.

Then, I come to dowry, regarding which my young friend there pleaded very ably. In the marriage market IPS officers are quoting a high rate. IAS officers are also demanding high rates, and MBBS men are demanding the highest rate in India. Therefore, the system of dowry is a great menace and an evil in our society. So, as we are having an Anti-Corruption and Vigilance Department in the Central and State Governments to check bribe receivers, why should we not have another Central Government Department called the Anti-Dowry Department to check this evil and to help the ladies?

So, I would request that all the points raised may be favourably considered for the uplift of ladies.

श्री हरी सिंह (खुर्जा) : उपाध्यक्ष महोदय, स्टेटस आफ वीमेन इन इंडिया पर जो रिपोर्ट प्रस्तुत हुई है, उस पर सदन में चर्चा चल रही है । भारत का अगर पिछला इतिहास देखें तो मालूम होगा कि यहां नारी को न सिर्फ समानता का बल्कि ऊंचा स्थान दिया गया है । उपाध्यक्ष जी आपको यह जानकर खुशी होगी कि हिन्दुस्तान की आजादी की लड़ाई में, हमारे देश की महिलाओं ने कधें से कधा मिला कर हिस्सा लिया और देश की स्वतंत्रता के लिए अपनी जान पर भी खेल गयी ।

हिन्दुस्तान की आजादी की लड़ाई से पहले ही कांग्रेस पार्टी का इस मसले पर दिमाग बहुत साफ था जिसका सबूत है कि आजादी से पहले तीन महिलाएं अखिल भारतीय कांग्रेस की कमैटी की प्रेजीडेंट रहीं । हमारे हिन्दुस्तान का संविधान बनाने वालों ने जब संविधान बनाया तो इसके प्रिएम्बल में लिखा दिया—

"....to secure to all its citizens:
JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all;

[श्री हरी सिंह]

FRATERNITY assuring the dignity of the individual and the unity of the nation."

"Dignity of the individual."

इसमें लिखा गया है । आप देखें स्वतन्त्रता के बाद हमारे देश में बड़ी तेजी से, बड़े क्रियात्मक और ठोस रूप से नारी का समाज में स्तर ऊंचा करने की कोशिश की गई है । परिवार में उसको सुरक्षा की भावना प्रदान करने के लिए बड़े ठोस कार्य किए गए हैं । इस रिपोर्ट में जो बहुत से नए सुझाव दिए गए हैं और सिफारिशें की गई हैं उनको कानून बना कर सरकार ने कार्यान्वित भी कर दिया है । आपको याद होगा कि अभी चार पांच-रोज पहले हिन्दू मैरिएज एक्ट हमने पास किया था । उस में बहुत सी ऐसी धाराएं हैं जो इस रिपोर्ट के मुताबिक बनाई गई हैं । भारत सरकार का लक्ष्य और इरादा बहुत साफ है । भारत में नारी को समाज में समानता का दर्जा मिलना चाहिये, उसको पूरी स्वतंत्रता मिलनी चाहिये । लेकिन जो सिस्टम हमारे देश में चल रहा है उस में परिवर्तन लाने के लिए सरकार तेजी से कदम बढ़ा रही है । जितनी हमारी कल्याणकारी योजनाएं हैं, उत्थान के हमारे प्लांज हैं उस में आप देखें तो आपको पता चलेगा कि उन में नारी समाज का खास तौर से ध्यान रखा गया है । लेकिन फिर भी आप देखें तो आपको पता चलेगा कि जब तक स्त्रियों को आर्थिक तौर पर अपने पैरों पर खड़ा नहीं करेंगे नारी जगत पुरुषों के कंधे पर ही निर्भर रहेगा और उसको समानता का दर्जा नहीं मिल सकेगा । बिना आर्थिक स्वतन्त्रता पाए हुए, बिना अपने पैरों पर खड़े हुए स्त्री जिसके पास साधन पैसे का न हो, पेट भरने का साधन न हो, रुपये पैसे की आमदनी न हो, उसको फिजिकल तौर पर न सही मानसिक तौर से तो गुलाम बुरका का बन कर रहना ही पड़ेगा । इस वास्ते जरूरत इस बात की है कि उसको आर्थिक तौर पर अपने पैरों पर खड़ा करने की कोशिश की जाए । सचमुच में अगर आप समानता का दर्जा उसको देना चाहते हैं तो उसके वास्ते यह जरूरी है कि इकोनोमिक —फ्रीडम हम उसको दें । इसके लिए मेरा सुझाव यह है कि जो ऐसी सरकारी नौकरियां हैं या उद्योग धंधे हैं जिन का काम हलका है या बारीकी का है, जिस में पतली पतली उंगलियों से काम करने की जरूरत पड़ती है, फ्लेक्सिबिलिटी की जरूरत पड़ती है, उस तरह के विभागों व उद्योगों में पचास प्रतिशत स्थान औरतों के लिए रिजर्व कर दिए जाने चाहियें ।

मुझे ताज्जुब होता है कि आज भी मुस्लिम ला के मुताबिक विधवा और लड़कियों को पिता की सम्पत्ति में लड़कों के बराबर का हिस्सा नहीं मिल पाता है । यह बहुत बड़ी डिसक्रिमिनेशन है जिस को दूर किया जाना चाहिये । इस में जो रिकोमेंडेशन्ज हैं उन में भी यह लिखा हुआ है । जैसे तुर्की में इस थियम को लागू कर दिया गया है हिन्दुस्तान में भी इसको लागू कर दिया जाना चाहिये । मेरे पास डाकुमेंट हैं उस में भी यह लिखा हुआ है । इसके बारे में भी आपको कानून बनाना चाहिये ।

रिपोर्ट में मुसलमानों में जो बहु विवाह की पद्धति प्रचलित है उसका भी जिक्र किया गया है । इसको भी समाप्त कर दिया जाना चाहिये । मंत्री महोदय बड़े प्रगतिशील विचारों के व्यक्ति हैं । उनका समानता में अटूट विश्वास है । उनको चाहिये कि इसके बारे में भी कुछ वह करें । समाज में इंसान को बराबरी का दर्जा देने की हिमायत उन्होंने हमेशा की है । उन्होंने यह भी कहा है कि हिन्दुस्तान में तालीम का मकसद अच्छा नागरिक बनाना होना चाहिये । मैं कहूंगा कि अगर शिक्षा का मकसद इंसान बनाना है तो समानता का देने वाला इंसान बनाएं ।

दुर्भाग्य से इसको आप अभिशाप कहें या कैंसर कहें हम अपने देश में हर काम कानून के जोर से पूरा करना चाहते हैं। लेकिन मैं समझता हूं कि इसके लिए नारी को भी थोड़ा आन्दोलन करना चाहिये, उसको भी कांशस होना चाहिये। स्त्री को अपने आपको कमोडिटी नहीं मानना चाहिये, बाजार में बिकने वाली वस्तु नहीं समझना चाहिये, जिस के साथ चाहे उसको बांध दिया जा सकता है, इसको सहन नहीं करना चाहिये। उसको इंसाफ के लिए, बराबरी का दर्जा हासिल करने के लिए, दहेज का विरोध करने के लिए आन्दोलन भी करना चाहिये अगर स्त्रियां आन्दोलन नहीं करेंगी तो कौन करेगा? मैं कहना चाहता हूं कि क्या जरूरत पड़ी है कि नारी शादी करके पुरुष के साथ जाए। दहेज के विरुद्ध वह आन्दोलन करे। पुरुष उसके साथ होगा। आजकल तो हवा भी बदल रही है। चाइल्ड भी विदाउट मैरेज हो रहे हैं। यूरोप को आप देखें। तरह तरह के इज्म्ज वहां बड़ी तेजी के साथ चल रहे हैं। नारी को यहां भी कहना चाहिये कि हम उस पुरुष के साथ नहीं जाएंगी शादी नहीं करेंगी जो दहेज चाहेगा। इसके लिए आन्दोलन करना चाहिये। झंडा उठा कर चलेंगी तो पुरुष उसके साथ चलेगा। इस समस्या की ओर औरतों को भी जागना चाहिये।

अगर दहेजको आपको रोकना है तो उसके लिए मैं समझता हूं कि आपको पुलिस अलग से बनानी होगी, ऐसी पुलिस शादीयों के मौकों पर जांच करेगी और दहेज के मुकदमों को दर्ज करायेगी।

एक बात मुझे बहुत दुख के साथ कहनी पड़ती है। नारी समाज में बड़ी तेजी से न्यूडनैस का प्रदर्शन करने की प्रवृत्ति बढ़ रही है। अपने शरीर के अंगों का प्रदर्शन करने के लिए तरह-तरह के फैशन किए जाते हैं।

आखिर क्यों? इस से क्या कोई विशेष इज्जत उन को मिलती है? मैं कहता हूं कि स्त्री अगर अपनी नग्नता को, अपने अंगों को कमर्शियलाइज न करे तो उस से समाज में इज्जत बढ़ेगी और मेरा तो कहना है कि नारियों को एक आन्दोलन छेड़ना चाहिये, छोटी छोटी चीजों के ऐडवर्टिजमेंट में जो नंगी औरतों की तस्वीर इस्तेमाल की जाती है उस के विरोध में उन को सारे देश में आवाज उठानी चाहिये तभी पूरे देश में उन को समानता मिल पायेगी।

इन शब्दों के साथ मैं इस रिपोर्ट की सिफारिशों को जल्दी से लागू किये जाने का समर्थन करता हूं।

SHRI D. D. DESAI (Kaira): Mr. Deputy-Speaker, Sir, the fact that we are presently discussing the status of women in India itself shows that differences do exist between the two sexes. Objectively examined, biologically and scientifically....

MR. DEPUTY-SPEAKER: Biologically, nobody ever questions and we cannot do anything about it.

SHRI D. D. DESAI: I am only trying to explain, how the differences have been created and is there any ground for that? If gentics are checked, if gensis are checked, if RNA and DNA are checked and if behaviours of either of them are checked, do we find that women have an inferior position as given by God, or have they got an edge over men. This is what I am trying to say. The fact is that women have an edge over men. Biologically, it is a superior being. Any scientist or any other person who has a deeper knowledge of science and genetics and the behaviour of the genesis can safely say that women have greater tenacity, greater sustaining power, greater longevity and quite a number of other factors which prove that they have an edge over men.

[Shri D. D. Desai]

Now the question is, what is it that has made the women enjoy a lower status than men?

There was a time when women had a higher status in our history Mythologically, we have known Lakshmi, Kali, Bhavani, Durga and so many others All of these goddesses had a higher status than known today to women. But there came a time when the status of women started going down and today we have to examine how we can elevate them and make better use of this great resource of the country

Fifty per cent of the human-beings are women and they have got equal rights to vote. In spite of that, they have to make petitions, demands and requests and sometimes agitations that they be given equal status in the society This itself shows that the strength of women is not appreciated or realised or made use of Due to some sort of lack of knowledge or understanding, we have ignored these and we have treated them differently. We have to look to those aspects and get out of the rut

Today, we talk of making women independent economically and for that it is said that education is necessary But does anybody sincerely believe that by educating women, they would become independent economically? It is obvious today that many of the women, though educated, do not find enough means to earn their livelihood, even men do not find enough means for that purpose. Therefore, women, as they are placed, are unrealistical potential I would invite you to see some of the work that they are doing in certain plants which I have set up exculsively for women You will see that women are doing much better job than men are doing The reason is that women have a greater dexterity in all precision items, whether it is electronics, or watch-making, or garments manufacturing, or whether it is nursing or cattle breeding. The women have the knowledge of how to bring up a child and that knowledge is useful for animal husbandry. And this aspect could be put to better purpose if we establish polytechnics. Therefore, I would request the hon. Minister to immediately see that one women's polytechnic is established in each district with a view to provide for women enough basic training which is necessary for making them economically independent.

Then there is talk about the social system, the legal status and the laws and all these things Whether it is India, whether it is USA or whether it is USSR, we can easily see that out of all the countries, India's performance is the best Though we are talking about USSR and USA, we have yet to see a single women becoming the head of the State or even among the first five or ten In none of these countries whether it be USSR or USA you can find a women among the first five or ten but in India we have a woman as No 1 This is not something which has been done as a sort of gift, but we have seen the strength she has exhibited, the dexterity and the competence she has shown to understand things and also to feel the pulse of the people which are intuitively inherent in a woman These have come to a great advantage in respect of the Head of a Government Therefore when we have recently passed the divorce law, and made divorce easy many women all over Delhi have been greatly agitated and they felt that some day they may be thrown on the streets and they may be left without any sustenance This sort of fear is generated among the women I would like to bring to the notice of the hon Minister this unfortunate feeling, and we will have to provide a remedy for it However nice or benevolent the law we might try to make, the evil part of it has to be taken care of so that the effects of it are not visited on the people whom we are interested in protecting.

Then we have made family planning and we have made divorce easily

available which have liberated the woman greatly. She can choose whether she will have children. A women can have a child which the man cannot and the woman can have so many other things which the man cannot have. Therefore, I said that a woman is superior compared to the man.

One small point I would like to make. One of the reasons a woman suffers from a lower status is essentially due to difference made in nutrition soon after birth. This is because of a certain background, namely the boy is thought as potential earner for the family, but the girl is some one elses. But once the woman becomes capable of earning her own livelihood, this sort of disparity will disappear.

SHRI CHAPALENDU BHATTACHARYYIA (Giridih): I thank you for giving me this opportunity to speak on this motion on status of women.

We are all for equality of opportunity and it is no accident that immediately India became independent, women get full franchise for which even in Britain they had to agitate for years. Last year we celebrated the International Women's Year. The Committee has as its President the Prime Minister, Shrimati Indira Gandhi herself which shows the anxiety and desire of the Government of India to do something concrete for the women who form 50% of our population.

The question is not whether women's status has to be raised, but the question is: can India reach its destiny unless there is a basic transformation of the staus of women? No State, no country can remain half slave and half free. We are taking steps but there have been historical reasons. The level of our socio-economic development has brought about certain lags and we have not been able to give the women the required economic independence and economic equality which is necessary.

There is a huge backlog of unemployment and, therefore, it has not been possible for us to see that women also are fully employed. In fact there is a huge potential going waste. There have been many femininist movements for emancipation and raising the status of women. In America, the women had petitioned to the Supreme Court that as they were the weaker sex they should be given due protection. The Supreme Court, U.S.A., give a one-line judgment—'The Constitution of America cannot enquire into the constitution of women'. But even in spite of that judgement, because of historical force, because of economic development, because of the technological revolution that swept over the country, the women are on the top. In fact the boot is on the other leg. There are many cases of women who are driving their husbands to work harder and get coronary thrombosis in the bargain.

In India we had a different ethos, different historical evolution. The relation between men and women in our country had a very wide spectrum from polygamy to polyandry. It is not for nothing that we say:

अहल्या द्रोपदी कुन्ती तारा मन्दोदरी तथा
पंचक न्या: स्मरेन्नित्यं महापापविनाशनम्

All of them had more than one husband. But their dedication, their attachment to their husband ensured them a place that religious India remembers them early in the morning everyday. We have Gargi, Maitri, Khan, Leelavati and Savitri. A large peom was written by Shri Aurobindo on Savitri. She goes to rescue humanity from the jaws of death. It is not the story of Savitri and Satyawan only, but Savitri principle—going to rescue humanity from the jaws of enveloping death itself. The same feminine principle which in China is called 'Yang'.

Now I come to the concrete measures. Certainly the Minister for

[Shri Chapalendu Bhattacharyyia]

Education can increase fourfold the number of scholarships for women students and teachers to go abroad and see the world and come back. After all, they have to see the world before they can bring about transformation among the women themselves. If we are to impose the status of women we have to enable the women to know to learn, to see and to come back and work upon the womenfolk themselves.

About their skill and dedication, the position has been summed up:

गृहिणी गहमुच्यते

Buddha said when he opposed the induction of bhiksunis into the Sangha, that if women leave the homes, the centre cannot hold. In fact that was exactly what happened. Rather than 1000 years which he prophesied within 500 years Buddhism went down. This merely emphasises the pivotal role that women have to play in homes as mother and also in society as a colleague.

Kalidas defined the role of woman in his usual way. He said—the women is not only a wife but a friend and a consellor as well as a guide We have to give them this status For that a sustained effort in that direction is necessary. Even now a girl of Dharbanga spins yarns of 400 counts. An ordinary woman homesplitter splits mica to 1/10,000th of an inch with ordinary long knife. They have is a certain ability and a certain skill which men cannot emulate. We have to take concrete measures to tailor to the needs of the women region-wise so that the women may be enabled to economically contribute to the prosperity and development of India as well as help in carving out their rightful place in society.

SHRI PRIYA RANJAN DAS MUNSI (Calcutta-South): The status of women in India was discussed yesterday and is being discussed today also.

I listened to the speeches made by the Members of the opposition and by the Members on this side also. I do not understand as to what is the positive suggestion from all of us to the Chair. I will make a few suggestions about the problem of the status of women of our country.

Possibly few countries regard their holy land as motherland and have the concept of the country as mother. When we speak of motherland our mind takes us to the lap of the mother where a child dreams to be a grown up boy or girl, where the child dreams to be something in the country, where all things grow up with the affection of the mother. Motherly affection gives us the concept of partriotism and love for the country. There is a sanskrit saying:

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।

This very concept of mother was developed in our country from our cultural, religious, mythological interpretations in various literature. We know of Sita, Savitri, Draupadi, Damayanthi and later of Jhansi Rani and Laxmi Bai. But we do not try to understand the correct interpretation of the status of women.

If I can take a mythological example, Ramachandra, whom you treat as God, has given many logical interpretations. Sometimes it was argued as to why he could not give protection to Sita, whom we consider the mother of the country, the cultural symbol of the nation when she came out from the palace of Ravana after the victory of Ramachandra over Lanka. Ramachandra at that time was being pressurised by the people and he said to Sita: 'I cannot accept you, unless you prove yourself correct'.

So, that justifies that the pressure of the people, the conservative approach of the people, the prejudices of the people were there at that time and which are continuing even now.

So, I feel that whatever good talks we may have about women, we should admit that we have developed a tendency to become pressurised time: after time and year after year with

the age-old prejudices and conservative approach to our society for which we should not blame the women in our country.

Sir, the contribution of women in our country has been discussed largely by the Members from the Opposition as well as from our side. So, I would not like to waste the time of the House again by repeating the thing. However, I would like to remind you as to what is the concept of women to-day in India—I am not of course comparing this with other countries like Western Europe, Europe and other largely advanced countries but in India, the concept of women—not according to mythological interpretation—gave a very magic touch to the freedom movement of this country. The great Bankim Chandra Chatterjee had tried to see India in the light of *vande mataram* to bring the holy mother chained with the arms by putting her into the prison by the British and to make her free from that chain to Bharat Mata. That chain was broken by Mahatma Gandhi. You know what happened afterwards. The mother which was chained earlier in the British prison is now suffering in the prison of poverty, in the prison of darkness. Who is responsible for this—it is not essentially the responsibility of the Government only to make laws; it is not essentially the responsibility of a particular political party only to face this thing. I consider the women movement in our country as great which aims at certain social objectives. The movement by Mahatma Gandhi or St. Andrews or Tagore or Raja Ram Mohan Roy or Ishwar Chandra Vidya Sagar could not have come to us by any act of British Parliament but it was spontaneous and voluntary. It could not have come to this Parliament as otherwise. It will have to do ultimately by the mass education-cum-mass movement with the involvement of the larger sections of the people of the country which we are lacking now.

Why don't you take courage to do that? In emergency we are demolishing more houses to widen the roads and take the people to other areas and to make the people disciplined in our country. In the emergency, the slogan of the country should be the abolition of prostitution in the country. What is wrong with it? Sir, the Suppression of Immoral Trafficing in Women Act was passed in 1946 and we brought forward amendments to the provisions of this Act. But, still, what do we find in big cities like Bombay, Calcutta and Madras? In all the divisional headquarter towns we simply see prostitution. We are told that we should not go there in the evening because, if we go there we will be badly accused. Why not some of us take the responsibility and risk to go and approach them and educate them? At the same time the problem lies still.

I would appeal to the Minister to do something in this regard. Had ever the Minister of Planning in the country or had ever the Members of the Planning Commission tried to analyse these things before this document was placed by the Members of the Committee on the Status of women in India: as to what is the percentage of women joining in prostitution in our country after freedom?

Sir, when the train brought me in this great land of India from Pakistan as a refugee, I was a student studying in Class II and I heard it from my mother a little later after I landed in Sealdah that those parents living at that time by the patronage of Government could not become, of course, Members of Parliament. But I learnt and I now recollect that I collected some of the addresses of a few daughters of the parents who could not be brought because the victims of the situation had ultimately gone to Calcutta prostitution. Sir, I personally got the addresses of many of these girls. Why should that happen to them? Why could a society which claims its academic brilliance in literature, its scientific brilliance

[Shri Priya Ranjan Das Munsi]

in the achievement of technology and science, drilling oil in the Bombay--high and bringing in one more nuclear achievement in Pokharan in Rajasthan, in spite of its wisdom, could not put an end to this evil? This country has its background in renaissanced movement right from Raja Ram Mohan Roy to the religious leaders for the freedom movement of our country. But, still, this country is facing the same situation even to-day. as ever the Planning Commission tried to do something and has it ever made a study into this thing as to why it has happened?

There is an Indian Statistical Institute. Why don't you evolve a policy for giving them jobs or making some administrative arrangements in this regard so that they can survive from this evil?

Sir, after the liberation of Bangla Desh, you might have heard about the famous Lokhia where a lot of women because there was no alternative, had to surrender to Yahya's oppression. At that time they were all great patriots of Bangladesh—they were young girls, widows, who were the victims of the invasion there were all crying and weeping. I admire that Sheikh Mujubir Rahman made an appeal that those who came forward to marry these girls or to give them jobs, would be considered as the greatest patriots of the country as compared to the Mukti Bahini. Ultimately, what happened to that appeal? It did make the university teachers to come forward and to educate them—some of them of course got the jobs, very minor jobs. Somehow or other they accepted that. What happened in our country? Everybody would give only the analogy of Lord Ramachandra who could not even accept Sita. That being so, how could we accept them? At the same time, we tried to defend our country with the mythological interpretation. We must ignore this mythological interpretation; we must banish this from the country based on modern approach, based on science and techonology and also based on modern civilisation and the present day problems of this country. So, Sir, I feel that nothing can be a better slogan and a better status of the country—not only of women—if we can say that this is a country where there are men and women but no prostitution.

Sometimes people say, when a young girl or a young man becomes frustrated he or she goes to the bar and drinks and dances and does all sort of things. I do not believe it to be so. I believe, maximum a frustrated man or woman will do is to burn a house or kill a man. I can admit that amount of expression of frustration but I cannot justify the quantum of frustration that he or she will go and join prostitution in a bar.

Now, Sir, Indian dances are known as Bharat Natyam to all the famous dancers. What is happening? The wise people are distorting the Indian culture and allowing cabaret not only in the Five Star hotels but they are taking it to the villages and folk theatres/stages also. In Bengal we have a famous culture called 'Yatra' . It is a very famous festival. There all these things happened earlier. Now, in those 'yatras' you will not find Bharat Natyam or Tagore dances or anything of devotional songs. The cabaret has reached the village to educate the girls as to how they can display themselves in a better fashion for commercial practices. Do you want to say that it will be stopped by law? Do you think it will be stopped merely by recommendations? Sometimes, the Centre will say that this is not my responsibility. It is the responsibility of the State to look after the social welfare department and the State will say that the Centre does not give the grant. Does this depend on grant-in-aid? It depends on the magic touch given by Mahatma Gandhi where everyone should make for women brigade headed by a man or a men brigade headed by a woman. I think this can be and should be done in our country immediately. Sir, I have no other sug-

gestion except the suggestion regarding abolition of prostitution. I feel also, Sir, if necessary we should apply force and provide them the jobs but there should be no prostitution in the country.

Sir, when Gen. Mobutu, leader of the Zaire took over the power in his country said that from now onwards he might not be able to assure a job to everyone but he could assure one thing that in his country there will not be any child who can say I have no father. I feel, Sir, this very thing should be done in our country.

Sir, I appreciate the women's calibre in all categories excepting their performance in telephone exchanges. They should improve their capacity in this respect.

श्रीमती प्रेमलाबाई चव्हाण (कराड) : उपाध्यक्ष महोदय, इस मोशन के ऊपर बोलने के लिये आप ने मुझे जो समय दिया है, उस के लिये मैं आभारी हूं । यह रिपोर्ट बहुत अच्छी तरह और बड़े प्रयत्नों के साथ बनाई गई है । इस में जो सुझाव दिये गये हैं, वे बड़े महत्वपूर्ण हैं । अभी तक जो माननीय सदस्य इस पर बोले हैं तथा उन्होंने हमारी समस्याओं पर जो प्रकाश डाला है, वे सब प्वाइन्ट्स इस रिपोर्ट में आ गये हैं । मैं अपने उन भाइयों और बच्चों को बधाई देती हूं, जिन्होंने हमारे सम्बन्ध में बहुत अच्छे विचारों का प्रदर्शन किया है । हम सब लोग अब उन सुझावों पर अमल होने की उम्मीद रखते हैं । जैसा कि अभी एक भाई ने कहा है कि शहरों में तो हम बहुत कुछ कर चुके हैं और उस के बारे में बहुत कुछ बोल चुके हैं लेकिन गड़बड़ यह है कि अभी हम उस हिस्से में नहीं पहुंचे जहां से हमें शुरू करना चाहिए था और वह हिस्सा हमारे गांवों का है । स्त्रियों की शिक्षा देहातों से शुरू होनी चाहिए और इस के लिए हमें कार्यक्रम बनाने चाहिए और उन पर अमल होना चाहिए । जब हम देहातों में जाएंगे और वहां पर वह काम होगा तभी हमारा देश आगे बढ़ सकता है और वह जो समस्या है इस का हल निकल सकता है । मुझे इस बात पर रूस का इतिहास याद आता है । स्टेलिन जब अपने देश को सुधारने के लिए निकले तो उन्होंने अपने देश के आगे यही समस्या रखी थी और यह कहा था कि जिस देश की हकूमत महिलाओं की स्थिति को नहीं सुधारती है, उस देश को उन्नति नहीं होती है और वह देश कभी पनपता नहीं है और यह बात उन्होंने अपने 25 साल

15 hrs.

में सफल बना कर दिखाई और यही वजह है कि आज रूस की महिलाएं जगत में बड़े ऊंचे स्तर पर हैं । उन्होंने समान अधिकार तो प्राप्त कर ही लिये हैं, इस के साथ साथ अपनी बहुत सी कठिनाइयों को भी हल कर लिया है । इस से हमें यह शिक्षा लेनी चाहिए कि महिलाओं की स्थिति में सुधार लाने के लिए जो विचार प्रकट किये गये हैं, उन को अमल में लाया जाए और देहात से इस की शुरूआत होनी चाहिए ।

देहातों में शिक्षा का प्रसार करने के लिए जो दिक्कतें सामने आ रही हैं उन को दूर करना चाहिए और साक्षरता का प्रसार होना चाहिए । देहातों में जब शिक्षा देने की बात आती है तो बताया जाता है कि फंड नहीं है और जितना पैसा उस के लिए चाहिए उतना पैसा नहीं है । मुफ्त शिक्षा देने की जो बात की गई है, जहां तक देहातों का सम्बन्ध है, वह कागजों पर ही है और वहां पर इस का पूरा लाभ नहीं उठाया जा रहा है । दूसरी बात यह भी है कि देहातों में मां-बाप अपने बच्चों को और खास तौर से लड़कियों को स्कूलों में नहीं भेजते हैं । इस लिए कि उन की आर्थिक परिस्थिति भी ऐसा नहीं करने देती है । इसलिए मेरा अपना सुझाव यह है कि यदि शिक्षा पाने के लिए कोई इनसेंटिव दिया जाए तो अच्छा होगा । उन

[श्रीमती प्रेमलाबाई चव्हाण]

को मुफ्त शिक्षा दी जाए और इस के साथ साथ उन के लिए मिड-डे मिल का भी इन्तजाम किया जाए और यूनिफार्म की व्यवस्था की जाए और खास तौर से लडकियों के लिए ऐसा किया जाए तो मैं समझती हूं कि बहुत से माता-पिता अपनी लडकियों को शिक्षा लेने के लिए भेज देंगे ।

अगली बात मैं यह कहना चाहती हू कि ऊची शिक्षापाने के लिए जो लडकिया बाहर से शहरों मे आती हैं उन के रहने की उचित व्यवस्था नही होती । उन के सरक्षण की बात भी सोचनी चाहिए क्यों कि हमारे यहा कुछ ऐसी प्रथा है कि लडकियों को बाहर भेजना पसन्द नही करते हैं । अगर लडकियों के रहने की उचित व्यवस्था की जाए तो उन को सुविधा हो सकती है । स्त्रियों का स्तर बढाने के लिए जो विचार रखे गये हैं उन का मैं स्वागत करती हू और उनक स्तर बढाने की कोशिश भी की गई है लेकिन मेरा सुझाव यह है कि यदि कानन से यह नही होता है तो उन को सब जगहो पर इनसेंटिव देने की बहुत जरूरत है जैसे कि उद्योग है, वहा पर स्त्रियों को स्थान देने के लिए कोई रिजर्वेशन नही हुआ है और मैं ते पहले भी यह सुझाव दिया था कि इडस्ट्रीज मे उन के लिए रिजर्वेशन होना चाहिए । जो बल्ब इडस्ट्री है या इलैक्ट्रोनिक्स इडस्ट्री है, उस मे महिलाए बहुत अच्छी तरह से काम कर सकती हैं लेकिन महिला होने की वजह से उन को काम नही दिया जाता है । मुझे पता है कि बहुत जगहों पर उन को इसलिए काम देने से मना कर दिया गया क्योंकि वे महिला हैं । अभी हम महिलाओं का स्तर बढ़ाने के लिए चर्चा कर रहे हैं और उधर यह होता है कि महिला होने की वजह से कुछ जगहे उन के लिए बैन कर दी गई हैं और उन जगहों पर उन को लेने से मना कर दिया गया है । इस चीज की तरफ सरकार को ध्यान देना चाहिए और मेरा तो यह सुझाव है कि इस तरह की व्यवस्था होनी चाहिए कि जिस इडस्ट्री मे महिलाओ को ज्यादा इम्पलाय-मेंट दिया जाता है, उस को आप इन्कम टैक्स में एक परसेन्ट रिबेट दें और जो उन को इम्पलाय नहीं करती हैं उन पर एक परसेन्ट सरचार्ज और लगाया जाए । इस तरह का प्रावधान अगर आप करते है तो एक तरह का कम्पलशन इडस्ट्रीज पर स्त्रियों को इम्पलाय करने का हो जाता है और इस तरह से महिलाओं का स्तर सुधर सकता है । स्त्रियों के लिए आपको चाहिये कि आप कुछ खास इडस्ट्रीज रिजर्व कर दें ताकि उनका आर्थिक स्तर ऊचा हो सके ।

मैं विमेन लेबर के बारे मे इस अवसर पर कुछ थोडा सा कहना चाहूंगी । जैसा कि यहा कहा गया हैं कि देहातों मे एग्रि-कलचरल लेबर मे बहुत बडी तादाद स्त्रियों की होती है । यह आज से नही है । जब से कृषि सस्था की स्थापना हुई है तब से ही महिलाओं का बहुत बडा हाथ उस मे होता है । चावल लगाने के मौके पर हमारे यहा लोग लेडीज को ही काम पर लगाते हैं क्योंकि वे समझते हैं कि वही अच्छी तरह से इस काम को कर सकती हैं । अब उनके लिए या दूसरी स्त्रियो जो एग्रिकल्चर लेबर के तौर पर काम करती हैं, कोई मैटरनिटी लीव की व्यवस्था नही है, कोई दूसरी सुविधा उनको प्रदान नही की जाती है और यहा तक कि वेतन देने के मामले मे भी उनके साथ भेदभाव किया जाता है, उनको कम मिलता है और पुरुषों को ज्यादा मिलता है । स्त्रियों को घर की जिम्मेदारी भी वहन करनी पडती है । घर पर भी काम करना पडता हैं और बाहर भी । लेकिन उनको किसी प्रकार का सरक्षण प्राप्त नही है । सब से बुरी बात यह है कि जो धन का अर्जन भी करती है, अपने—पैरों पर खड़ी भी होती है, उनक पति भी जो उनकी कमाई पर निर्भर करते हैं, आश्रित होते हैं, वे उसके घर आने के बाद, यदि वे पैसे नही लाती हैं

तो मारपीट करते हैं। उनकी कमाई-से कर दुर्व्यसनों में खर्च कर देते हैं। इस तरह की जो सामाजिक बुराइयां हैं, इनकी ओर भी हमारा ध्यान जाना चाहिये। मैं कहना चाहती हूं कि आर्थिक तौर पर वे अपने पैरों पर खड़ी हो सकें इसका इंतजाम किया जाना चाहिये। ऐसा आपने किया तो उनका स्तर ऊंचा उठ सकेगा।

एक बहन ने कहा कि पोलिटिकल लाइफ में भी जितना परसेंटेज हम स्त्रियों को मिलना चाहिये नहीं मिलता है। इलेक्शन के वक्त हर साल यह कहा जाता है कि पंद्रह प्रतिशत स्थान औरतों को देंगे तो दिए नहीं जाते हैं। मेरा सुझाव है कि हर एक पर तहसील से ले कर ब्लाक लेवेल तक स्त्रियों को जिम्मेदारी दी जानी चाहिये। ऐसा किया गया तो उनको अपने मत का प्रदर्शन करने का दुख दर्द के निवारण हेतु आगे बढने का मौका मिलेगा। अपने हाथ से अपने प्रश्नों को सुलझाने का भी उनको इस तरह से मौका मिलेगा। अपनी कठिनाइयों को स्त्रियां ही ज्यादा समझती हैं और वही उनको हल भी कर सकती हैं। जिम्मेदारी उनको दे कर ज्यादा मौका अपनी समस्याओं को सुलझाने का उनको दिया जाना चाहिये।

श्री रामावतार शास्त्री (पटना) : भारतीय महिलाओं की दुर्दशा का, उनकी दयनीय स्थिति का यहां बहुत से माननीय सदस्यों ने उल्लेख किया है। यह ठीक है कि हमारे देश की बागडोर आज एक महिला प्रधान मंत्री के हाथ में है। लेकिन इसके बावजूद जिस गति से महिलाओं की स्थिति में सुधार होना चाहिये, नहीं हो पा रहा है।

मैं केवल एक बात की ओर आपका ध्यान दिलाना चाहता हूं। देश में हमारे समाज में तिलक और दहेज की प्रथा अभी भी व्याप्त है और मैं समझता हूं कि यह सब से बड़ा कोढ़ हमारे समाज में है, एक कलंक हमारे समाज के माथे पर है और इसकी वजह से खास तौर पर देहातों में गरीबों की बहुत सी बच्चियां हैं जिन की शादियां या तो हो नहीं पाती हैं या होने में कठिनाइयां होती हैं और उनकी शादियां करने के लिए उन के मां बाप को अपनी सम्पत्तियां तो बेचनी पड़ जाती हैं या गिरवी रखनी पड़ जाती हैं।

15.10 hrs.

[SHRI C. M. STEPHEN *in the Chair*]

तो यह जो सामन्ती कोई तिलक और दहेज प्रथा के रूप में हमारे देश में हैं इसे समूल नष्ट करने के लिये आवश्यक है कि हम इस सामन्ती व्यवस्था पर जबरदस्त चोट करें और इस के लिये जितना भी मुमकिन हो सके कानून बना कर ऐसा उपाय करें कि इस कोढ़ से देश को मुक्ति मिल सके। लेकिन दुख है कि जो लोग कानून बनाते हैं वही लोग इस का खुला उल्लंघन करते हैं। अगर ऐसा होगा तो जनता की आस्था सरकारी कानूनों पर नहीं जायेगी, लोग आप के पीछे नहीं चलेंगे। उस की एक मिसाल अखबार से उद्धरण पढकर देना चाहता हूं और दूसरी मिसाल भी मैं उसके बाद दूंगा। मेरे हाथ में सभापति जी, 3 फरवरी का "जनयुग" हिन्दी दैनिक है जो दिल्ली से प्रकाशित होता है, इस में एक समाचार छपा है जिस का शीर्षक है "दहेज विरोधी कानून का सरे आम मखोल।" यह बिहार की बात है जो बिहार सम्भवतः सबसे पिछड़ा हुआ है और जिस को आगे बढ़ाने की जरूरत है, पूरे समाज को और महिलाओं को वहां की। यह खबर है शेखपुरा, मूंगेर 2 फरवरी की कि कानून के पालन की देख रेख की जिम्मेदारी जिन पर है वही किस तरह उस की अवहेलना करते हैं, इसका एक जबलंत नमूना शेखपुरा प्रखंड के हियवांवा ग्राम निवासी कांग्रेसी विधायक दल के उप-सचेतक श्री राजो सिंह के 14 वर्षीय पुत्र संजय कुमार के तिलक समारोह पर विशाल भोज देखने में आया। आये

[श्री रामावतार शास्त्री]

चल कर देखिये, यह घटना 26 जनवरी, 1976 गणतन्त्र दिवस की है "तिलक के उपलक्ष में 27 जनवरी को एक विशाल भोज का आयोजन किया गया जिसमें 3 हजार से भी अधिक आगन्तुकों ने छक कर भोजन किया, शराब का भी पूरा दौर चला।" और आगे लिखा है कि "इस अवसर को और रंगीन बनाने के लिये 26 और 27 जनवरी को कलकत्ता की दो मशहूर नर्तकियों को बुलाया गया जिन का नृत्य भी धूमधाम का रहा। प्रत्यक्ष दर्शियों के अनुसार ऐसा विशाल भोज, नाच गाना, खाने पीने आदि का प्रबन्ध शायद ही उस क्षेत्र के किसी धनी मानी या जमींदार के बेटे के विवाह के अवसर पर हुआ हो।" इस में कौन शामिल हुए थे जरा यह भी देख लीजिये।

MR. CAIRMAN: It is very clear in the rules that you can make an allegation against any person only after informing the Speaker. The newspaper cannot be a screen for circumventing the provisions of the Rule. The Rule is that anything whether off-hand or orally or by reading a document which tantamounts to mean an allegation against any Member whether inside or outside the house, cannot be said without the prior permission of the Speaker. Therefore, I rule that further reference to this should not be made.

श्री रामावतार शास्त्री : तब तो यह नियम होना चाहिये कि कोई भी अखबारों का उद्धरण यहां न दिया जाय।

श्री नाथू राम अहिरवार (टीकमगढ़) : अखबार में झूठ छपा हो तो क्या किया जाय। जो छपा है वह गलत है।

श्री रामावतार शास्त्री : नहीं, मैं इस को मानने वाला नहीं हूं। आप इस का कंट्राडिक्शन कीजिये। अगर कंट्राडिक्शन होता तो मैं नहीं पढ़ता। कंट्रेडिक्शन नहीं दिया गया। तो यही मैं इससे साबित करना चाहता हूं कि किस तरह से कानून बनाने वाले लोग.....

MR. CHAIRMAN: My ruling remains. Nothing more will be permitted here.

श्री रामावतार शास्त्री : सभापति जी, अगर यह रूल होगा, तो आप बराबर के लिये रूल दीजिये कि कोई उद्धरण नहीं पढ़े अखबारों से। आप स्वयं पढ़ने लगते हैं जब आपका मौका आता है। हम भी उसी तरह से कर रहे हैं। यह बहुत लोगों के लिये इन कन्वीनियंट हो सकता है, लेकिन सरकार के दिमाग में यह बात लायी जानी चाहिये कि जो लोग कानून बना रहे हैं, उनका उल्लंघन किस तरह से हो रहा है।

अगर इस तरह से आप इजाजत नहीं देते हैं तो मैं आपकी बात को मानूंगा और उसे मानते हुए यह कहना चाहता हूं कि अगर यह बात सच है तो सरकार को पता लगाना चाहिये कि किस तरह से 40 हजार रुपये का तिलक दिया गया और 30, 40 हजार रुपया और खर्च किया गया, क्या गैस्ट कन्ट्रोल आर्डर इस तरह के लोगों के लिये नहीं है ? क्या तिलक और दहेज लेना उन लोगों के लिये जायज है, क्या कानून में कोई उनके लिये छूट है ? यदि नहीं है, फिर भी सामर्थ्यवान और शासक अगर ऐसा करेंगे तो जनता की आस्था कानून में नहीं होगी। आप जिस काम को करना चाहते हैं, वह नहीं कर सकेंगे। तिलक और दहेज जैसी कुप्रथा और कोढ को आप समाज से नहीं निकाल सकेंगे। जब तक यह व्यवस्था हमारे देश में रहेगी, तब तक महिलाओं की बराबरी की बात कहना केवल हवा में लाठी चलाना होगा, और कुछ नहीं होगा। एक तरफ यह बात है और दूसरी तरफ मैं यह मिसाल देना चाहता हूं। इसी

तिलक में, कम्युनिस्ट पार्टी की एक महिला विधायिका भी शामिल हुई थीं। कम्युनिस्ट पार्टी ने उनके खिलाफ कार्यवाही की और उनसे जवाब तलब किया गया और उनको पार्टी से निष्कासित किया गया।

दूसरी मिसाल यह है कि एक कम्युनिस्ट एम० एल० ए० ने अपने लड़के की शादी में मजबूर होकर दहेज लिया। उन्होंने अपनी पत्नी के कहने से कि अगर दहेज नहीं लोगे तो जलकर मर जाऊंगी, दहेज लेना स्वीकार किया। उन्होंने यह भी स्वीकार किया कि यह गलत काम किया। कम्युनिस्ट पार्टी ने उनके खिलाफ भी कार्यवाही की।

यह दो मिसालें मैंने इसलिये दी हैं कि इसमें दहेज प्रथा को मिटाने और महिलाओं की स्थिति सुधारने के सिलसिले में ऐसा किया गया। इसी दृष्टिकोण से मैं यह अखबार पढ़ रहा था कि आप देखिये कि किस तरह से लोगों ने इसमें काम करने की कोशिश की। अगर ऐसी बात होगी तो जाहिर है कि हम कितनी भी लम्बी लम्बी बातें कर लें, उपयोगी बातें करलें, इस सदन में कानून बना लें, लेकिन वह कानून केवल पुस्तकों के पन्ने में पड़े रह जायेंगे। मेरा निवेदन है कि इस तरह की शिकायतें जहां हों, उसकी जांच कीजिये और कार्यवाही कीजिये।

मैं बिहार की बात बताना चाहता हूं कि वहां पर अगर कोई गरीब आदमी चुपके से दहेज या तिलक ले लें तो पुलिस वाले उसके यहां पहुंच जाते हैं, घूस लेते हैं और लम्बी-लम्बी रकमें लेते हैं और उनको छोड़ देते हैं और दूसरी तरफ इस प्रकार के तिलक में बड़े-बड़े अधिकारी, पुलिस के आई०जी० वगैरा जाते हैं, लेकिन उनके खिलाफ कोई कार्यवाही नहीं होती है। मैं जानना चाहता हूं कि क्या उनके खिलाफ कोई कार्यवाही अदालत में की गई है या नहीं? तिलक और दहेज लेना कानून को तोड़ना है, तो जिन लोगों ने इस कानून को तोड़ा, उनके खिलाफ कौन सी कार्यवाही की गई है और आगे कौन सी व्यवस्था करना चाहते हैं जिससे इस तरह की बातें बन्द हो और देहातों के जो गरीब लोग हैं, वे अपनी बच्चियों की शादी ठीक से कर सकें, अपनी सम्पत्ति बेचकर दर-दर के भिखारी न बनें, भीख मांगने की नौबत न आये? इस सिलसिले में मैं यह सवाल उठाना चाहता था।

श्री नाथूराम अहिरवार :(टीकमगढ़): सभापति महोदय, मंत्री महोदय ने जिस रिपोर्ट पर विचार करने का प्रस्ताव प्रस्तुत किया है, मैं उस का समर्थन करता हूं।

मान्यवर भारतवर्ष में महिलाओं का स्थान हमेशा ऊंचा रहा है और उनको बराबर इज्जत दी जाती रही है। यह बात अलग है कि समय समय पर समाज की जैसी रचना हुई, जैसा शासन रहा और समाज पर जैसे लोगों का प्रभाव तथा प्रभुत्व हुआ, अन्य विषयों की तरह स्त्रियों के सम्बन्ध में भी वैसे ही नियम और कानून बनाये गये। मनु महाराज ने जो कानून बनाया था, उन्होंने उसमें स्त्रियो का क्या वर्णन किया और उनके लिये क्या नियम बनाये, यह सबको ज्ञात है। उन्होंने स्त्रियों और शुद्रों को एक ही श्रेणी में रखा।

एक ओर जहां हमारे देश की महिलाओं ने ऐसे कार्य किये, जिन से देश की इज्जत बढ़ी, और उन्होंने ऐसे ऐसे पुत्र पैदा किये, जिन्होंने देश की रक्षा की और संसार में नाम कमाया, यहां हमारे समाज में ऐसे सामन्त, ऐसे बलशाली और साधन सम्पन्न लोग भी हुये, जिन्होंने महिलाओं को ऐसो-आराम की वस्तु समझा और स्त्री को पैर की जूती तक कहा। जैसा कि मैंने कहा है, समाज की रचना और शासन के अनुसार स्त्रियों की स्थिति में परिवर्तन होते चले गये।

[श्री नाथूराम अहिरवार]

हमने भारत माता के चित्र को सामने रख कर देश की आजादी की लड़ाई लड़ी। हम कहते थे कि भारत माता की बेड़ियों को काटना और देश को आजाद कराना हमारा लक्ष्य है। हमने भारत माता को आजाद कराया, लेकिन देश की जिन माताओं ने आजादी की लड़ाई में भाग लिया था, उनकी आजादी के लिये हमने क्या किया है, इस पर हम गम्भीरता के साथ विचार करना है।

जिस कमेटी के द्वारा यह रिपोर्ट प्रस्तुत की गई है, मैं जानना चाहता हूं कि वह कमेटी कितने देहातों में गई क्या वह उन बहनों के पास गई, जो खेतों में काम करती हैं, और जिनके बच्चे धूप और सर्दी में पड़े रहते हैं। जिस समय सवेरे बड़ी जाति की शिक्षित बहन घर में भगवान का भजन करती हैं, या गंगा जल लेकर मन्दिर में चढ़ाने जाती हैं, उस समय हरिजन महिलायें सिर पर पाखाना ले कर सड़क पर निकलती हैं। क्या वह कमेटी उन हरिजन महिलाओं के पास गई है? मैं निवेदन करना चाहता हूं कि जब तक विभिन्न वर्गों की स्त्रियों की स्थिति में इतना फर्क रहेगा तब तक हम इस देश की स्त्रियों का स्तर ऊंचा नहीं उठा पायगे।

यह ठीक है कि आज हमारे देश में महिलायें आई०ए०एस०, कलक्टर, डिपुटी कलक्टरऔर सैक्रेट्री आदि बड़े बड़े पदों पर काम कर रही हैं। हम विदेशों के सामने यह तथ्य पेश करके कह सकते हैं कि हमारे यहां स्त्रियों ने बहुत प्रगति की है और उनका स्तर ऊंचा हुआ है। लेकिन प्रश्न यह है कि नीचे के स्तर पर महिलाओं की स्थिति को सुधारने के लिये सरकार ने क्या किया है। इसलिये हम कह सकते हैं कि हमारे समाज की जड़ खोखली हो गई है, भले ही पेड़ की टहनियों पर पत्ते हों। हमारे समाज के 80 प्रतिशत लोग गांवों में रहते हैं। उन लोगों, और विशेषकर उन स्त्रियों, की स्थिति को सुधारने के लिये सरकार ने क्या किया है?

आज हमारे गावों में लड़कियों के लिये स्कूल नहीं हैं। हमारे समाज में जो अनाथ और बेसहारा स्त्रियां हैं, उनके लिये सरकार ने क्या किया है? अगर किसी बड़े अधिकारी का लड़का डाक्टर बन जाता है, तो वह शादी पर बीस हजार रुपये की मांग करता है। लेकिन गांवों के गरीब किसान की लड़की की शादी पर भी दस हजार रुपये मांगे जाते हैं। इसलिये यह आवश्यक है कि समाज की इन कुरीतियों को समाप्त करने का प्रयत्न किया जाये, स्त्री शिक्षा पर बल दिया जाये और इस प्रकार के अन्तर को दूर किया जाये कि कुछ लोग तो वैभव में रहे और बाकी लोग दीन-हीन अवस्था में जीवन व्यतीत करें। गांवों की महिलाओं की दशा को सुधारने की तरफ अधिक ध्यान दिया जाना चाहिये।

कहा जाता है कि हमारे समाज में दुश्चरित्रता और वैश्यावृत्ति बहुत बढ़ गई है। मैं कहना चाहता हूं कि वह केवल शिक्षित समाज में बढ़ी है, देहातों में वह नहीं है। देहात में आज भी यह स्थिति है कि और किसी को पता चल जाये कि किसी आदमी ने किसी लड़की या महिला के साथ मजाक किया है, तो गांव के लोग पंचायत बिठा कर उस आदमी को सजा देते हैं।

आज शिक्षित समाज में खुले-आम शराब पी जाती है और पढ़ी-लिखी महिलाओं में दुश्चरित्रता बढ़ रही है। वास्तव में

पढ़ालिखा वर्ग ही हमारे समाज को बर्बाद करने जा रहा है। सरकार ने लोगों के नैतिक स्तर को ऊंचा उठाने के लिये प्रयत्न नहीं किया है। चूंकि पढ़ी-लिखी लड़कियों के मां-बाप के पास दहेज के लिये पैसा नहीं होता है, इसलिये उन लड़कियों को मजबूर होकर दफ्तरों में नौकरी करनी पड़ती है। वहां उन के साथ कैसा अमानुषिक व्यवहार किया जाता है, यह उनसे पूछिये। आज कुछ लोगों ने पढ़ी-लिखी महिलाओं को एक व्यापार का साधन बना रखा है। लाइसेंस लेने वाले, बड़े बड़े ठेके लेने वाले लोग सरकारी अफसरों को क्या देते हैं? ये तमाम चीजें हैं। इस तरह से मदिरा का और महिलाओं का जो व्यापार चल रहा है उसके ऊपर सोचना चाहिये। हमारा देश कहां जा रहा है? हम भले ही सीता माता सावित्री और सती अनुसूइया की बात करें, ठीक है, ये हमारे यहां हुई लेकिन आज वास्तव में महिलाओं के लिये हम क्या कर रहे हैं? उनके साथ क्या व्यवहार कर रहे हैं? आप देखें अनाथ आश्रमों में महिलायें रहती हैं। उन अनाथ आश्रमों को समाज कल्याण विभाग से ग्रान्ट मिलती है। लेकिन क्या कभी वहां पर जाकर किसी ने गुप्त रूप से देखा कि वहां क्या होता है? महिलाओं को वहां बिक्री होती है। किस प्रकार से उन्हें वहां पर बेचते हैं? जो आपके यहां पढ़े लिखे लोग हैं उनके साथ शादी आप कराइए। समाज कल्याण के लिये आप बहुत कुछ कर रहे हैं लेकिन महिलाओं का उत्थान करना है तो सही रूप और प्रैक्टिकल रूप में सामने आये। कुछ गांवों में महिलाओं की शिक्षा के लिये आप क्या कर रहे हैं? दहेज प्रथा के विरोध में और डाइवोर्स के लिये कानून आप बना रहे हैं ठीक है बनाइये। पर मैं यह कहता हूं कि जिस की शादी आज से पन्द्रह साल पहले हो गई और उसके तीन चार बच्चे हो गये उसका अगर डाइवोर्स होता है तो उन बच्चों का क्या हाल होगा। यह सब पढ़े लिखे समाज में और पढ़ी लिखी महिलाओं में होता है। क्या आप चाहते हैं कि अमेरिका और इंग्लैण्ड की तरह इल्लेजिटिमेट चाइल्ड (लावारिस बच्चे) हमारे देश में कितने ही पैदा हों? उनके लिये कोई प्रबन्ध भी तो होना चाहिये। यह तो हम एक भावनात्मक ढंग से दौड़ रहे हैं। आज स्त्री और पुरुष में झगड़ा क्यों होता है? वास्तव में झगड़ा तो इसीलिये हो रहा है कि हम भौतिकवाद पर ज्यादा चल रहे हैं। यह फैशन, बनाव श्रृंगार और पश्चिमी सभ्यता का पूरा प्रभाव पड़ रहा है। इसी लिए हम लोग उस ओर भाग रहे है।

स्त्री और पुरुष गृहस्थ जीवन के दो पहिए होते हैं। कोई भी देश आगे बढ़ नहीं सकता जहां स्त्री और पुरुष दोनों एक साथ न चले। पुरुष कितना ही कमाए स्त्री अगर खर्च करती रहे तो घर गृहस्थी चल नहीं सकती और अगर पुरुष कमाने न जाय, औरत काम करती रहे तो भी घर चल नहीं सकता है? दोनों मिल कर चलते हैं और काम करते हैं तब घर चलता है। हमारे खेतों में स्त्री भी जाती है पुरुष भी जाते हैं, दोनों खुशी खुशी वहां काम करते हैं और शाम को खुशी खुशी घर आकर अपने बच्चों को प्यार करते हैं। हमारे घर ही हमारे विश्वविद्यालय हैं। महात्मा गांधी ने कहा था कि घर घर विश्वविद्यालय है

[श्री नाथूराम अहिरवार]

और हर मां और बाप उनके टीचर और प्रोफेसर हैं। तो जब तक हम घर की शिक्षा पर बल नहीं देंगे और देहातों में शिक्षा का प्रचार ज्यादा नहीं करेंगे तब तक देश आगे नहीं बढ़ सकता है। आज भी आजादी के इतने सालों बाद 23–24 प्रतिशत ही हम शिक्षा का प्रसार अपने देश में कर पाये हैं। हम गांवों की शिक्षा को ज्यादा आगे नहीं बढ़ा पाये। हमारा सेन्ट्रलाइजेशन हर चीज में हो रहा है। शिक्षा बड़े-बड़े शहरों में, बड़े-बड़े उद्योग, बड़े-बड़े शहरों में, कल्चरल प्रोग्राम जितने भी हों, सब बड़े, बड़े शहरों में, देहातों में क्या है? 80 प्रतिशत जनता के लिये आप क्या कर रहे हैं? समाज कल्याण की जितनी भी संस्थायें हैं उनको आपको देहातों में ले जाना चाहिये। लड़कियों के स्कूल ज्यादा वहां खोलने चाहिये। उनको ज्यादा शिक्षा मिलनी चाहिये। जो अनाथ हैं उनके लिये देहातों में जाकर ऐसी संस्थायें खोलनी चाहिये जिससे उनका उद्धार हो और अनाथालयों में ऐसे प्रबन्धक रखने चाहिये जो वास्तव में उनका हित कर सकें। आज तो कुछ ऐसे प्रबन्धक हैं जिन्होंने एक अपना धन्धा बना रखा है, कुछ ऐसा करते हैं कि महिलाओं को फुसलाकर लाते हैं अनाथाश्रमों में और उनको वहां बेचा जाता है। तो इस दिशा में सरकार को कुछ सोचना चाहिये। महिलाओं के स्तर को बढ़ाने के बारे में ढोल बहुत पीटा जाता है, किताबों में लिखा जाता है लेकिन मेरा निवेदन है कि महिलाओं को सही स्तर देना चाहते हैं तो उसके लिए कोई सक्रिय कदम उठाइये जिससे देश के सामने, समाज के सामने आ कर आप कह सकें कि हमने यह यह काम उनके लिये किया है और यह यह कानून बनाया है। कानून के द्वारा हम यह करना चाहते हैं। लेकिन कानून से कुछ नहीं होता है जब तक उसे व्यवहार में न ले आयें। अन्त में मैं निवेदन करूंगा कि जिस प्रकार से हमारे देश ने स्त्रियों को माता का पद देकर संसार में उन्हें ऊंचा उठाया है उसी प्रकार कुछ ऐसे कार्य सरकार करे जिससे महिलाओं की इज्जत बढ़े। इन शब्दों के साथ में इस प्रस्ताव का समर्थन करता हूं।

SHRI P. G. MAVALANKAR (Ahmedabad): : Mr. Chairman, Sir, I warmly welcome this debate and I consider it a privilege to participate in it. The whole question of the status of women in our country is really connected with the general question of the status of the Indian people at large. It is not merely the women of India whose status is less than what it ought to be; far too many men in this country also have a status which is much below not only the poverty line but below all kinds of lines—interms of social status, political status, educational status and so on. Therefore, it is a very good thing that at least on the last day of the present Budget Session, this debate has come along and that it has coincided, happily, with the death anniversary of our distinguished Prime Minister the late Pt. Jawaharlal Nehru who, under the banner and leadership of Mahatma Gandhi, fought so valiantly for not only the upliftment of men and women of this country but particularly of the weaker sections, which obviously includes the women of this country. I join all the Hon. Members here in paying my most warm and affectionate homage to the great leader Jawaharlal Nehru and the Father of the Nation Mahatma Gandhi who, together with many other small and big leaders,

fought for the emancipation of the downtrodden classes, of which women form a part in this country.

The Report of the Committee on the Status of Women is a monumental document and I compliment the Committee on their good pioneering work. I am glad, Mr. Vikram Mahajan is here to listen to my words of compliment. In a way, I am jealous of him, not because he was the only male Member on the Committee, but, because of the great privilege he had of studying the problem in some depth and contributing towards a study which will be a pioneering study for other publications and researches and surveys to take place in this important field. If you go through this Report you will find that it has really made a possible and workable task of an impossible and un-workable situation. For one thing, this Committee did not have data and material in plenty; for another thing, it had no guidelines or precedents to look back to, to find out how to make this survey; for a third, they lacked certain scientific instruments and techniques of research, analysis and methodology which the advanced countries of the West have got whenever questions like the one of status of women are being examined in some depth for sociological and other considerations. When one looks at all these handicaps, one feels happy and grateful that the Committee has made such a good job of it. It has rightly come to the conclusion that women in this country, even after a period of 25 years and more since independence, find themselves in a worse situation today than they were before independence. This is a very sad conclusion, in a way, but that is the impression one gets from reading this Report. The Report says that in the first five to ten years of our freedom, things were not so bad, possibly because of the heritage of the freedom fighters, of men like Mahatma Gandhi and Jawaharlal Nehru and many others who trained women to fight for a good cause, for justice and for emancipation. But when freedom came, soon thereafter, within ten to fifteen years, instead of going in the direction of further liberation and further progress, there seemed to be some kind of a stagnation, some kind of a stoppage of everything, not only by men but even by women. I don't know why women in the country today do not take as much interest in public affairs as they took before independence, when we were fighting politically for the country's liberation.

Therefore, as the Committee's report says, the status of women has gone down and it has gone down not only politically. One does not mind if in the Lok Sabha in a particular period there are less number of Members who are women than at other times, but one does mind if women are exploited more, if women are dominated more, if women are getting less pay for the same kind of job that they are doing as their fellow-men. If, after 25 years of freedom, this kind of exploitation and this kind of anti-progressive situation continues it is time not only for the Education Minister and the Government, and not only for the Parliament, but for all enlightened and objective and fairminded citizens of the country, to think about what we should do to emancipate the woman who form half the nation, from this bondage and from this slavery. If you go through this report in some depth, you will find that not only political and educational but also economic, social and other conditions of women have worsened in the last ten to fifteen years. In industries, at least in plantations, although the number of women workers has not appreciably gone down—because certain type of work is skilled work and only women can do it—they get less pay. But if women can do skilled work, how is it and why is it that these women get less pay than men for the same plantation jobs?

Therefore, it is at roof a question of man-made society wherein men are trying to dominate over women in all

[Shri P. G. Mavalankar]

kinds of situations, and even in this field of plantation industry, where men internally recognise that women are on par with them, they do not accept this as a part of reality Perhaps, the false notions of prestige on the part of men come in the way, men do not like to believe that women can at least equal them, if not excel them Therefore I feel that this report must be made a compulsory reading for all male Members of Parliament, and I would certainly support the hon Members who have said that the Minister and Government must make this report and the allied data and material available to all Members, so that not only a meaningful debate takes place in Parliament but seminars and discussions can also take place all over the country on this vital subject

When you consider the question of status of women in India it is no use saying merely that in ancient India the status of women was very high It is true that the status of women in ancient India was very high, but then what has happened between ancient India and modern India, in so many centuries? The status of women has gone down Let us not look at modern India only from the point of view of modern women or a select number of women in cities Some of them have progressed, but if you take women in general in the entire country you must admit that their lot has worsened rather than improved This Committee themselves have that, when they tried to look at the conditions and status of women, they could not really categorise them All that the committee did, then, was to broadly outline three categories women who are below poverty line, women who are near poverty line or just above the poverty line, which you could call the subsistence leve, but who may slide back to below poverty line, and thirdly, women who are above the poverty line among whom are only a microscopic minority of women in this country who can be considered as educated, wealthy, prosperous and enlightened. Can even those who are in a microscopic minority honestly say, and say even among themselves, that a woman is respected as a person, as a human being? The tendency on the part of men is to look at a woman not only as an object of attraction but as an object of exploitation, an object of pity, and a kind of commodity, a kind of property, and as long as this unfortunate, ugly, senseless, attitude continues on the part of men in this country or, for that matter, in any country, I am sure we cannot expect the status of women to go up in any appreciable way I would, therefore, conclude by just making one or two points

First of all, when you look at he problem of the status of women in India or, for that matter, in any country, the question remains that men's arrogance and men's ignorance are the greatest obstacles, and on top of these, men s desire to dominate over women, thinking that women belong to, what is notoriously called, the weaker section I do not believe in that Now, Sir when we say that this attitude on the part of men should change, then what do we do? It is not a question which can be solved in one year or in one decade I would like to categorise the problem under three aspects One is about what laws and Government can do to (a) remove certain hurdles, (b) encourage some trends, (c) enable women to enjoy certain facilities and (d) to help the voluntary bodies Laws and Government can do all these four things in regard to the institution of marriage laws of inheritance, institution of family and the question of increasing employment opportunities, particularly ensuring equal rights and equal pay for equal work for both men and women

Secondly, we have to see what social service agencies can do, social service bodies of both men and women, but particularly the women's organizations (a) to create public opinion, (b) to educate men, including educating their husbands, brothers and sons, (c) to involve in actual concrete work of

social nature; and (f) to play their part in promoting an effective understanding and education of family planning programmes and in respect of children's healthy growth.

Thirdly, what education can do. . .

MR. CHAIRMAN: Please conclude.

SHRI P. G. MAVALANKAR: . .In respect of girls' education. The girls' education must be improved. The Kasturba Gandhi National Memorial Trust, under Mahatma Gandhi, had been doing and have been doing, quote a lot for girls' education, particularly in rural India; their funds and scope must be increased.

Finally, although this is an age-old problem, a part of the general problem of exploitation and backwardness of the Indian community, I would conclude by quoting, very briefly, from page 8 of this report. This has been very well put In the report, on page 8 the Committee say.

"We believe.

1. that equality of women is necessary, not merely on the grounds of social justice, but as a basic condition for social economic and political development of the nation;

2. that m order to release women from their dependent and unequal status, improvement of their employment opportunities and earning power has to be given the highest priority. . . . . .

4. that the contribution made by an active housewife to the running and management of a family should be admitted as economically and socially productive and contributing to national savings and development....

6. that disabilities and inequalities imposed on women have to be seen in the total context of society, where large sections of the population—male and female—adults and children—suffer under the oppression of an exploitative system. It is not possible to remove these inequalities for women only.

With these words, I conclude.

श्री राजदेव सिंह (जौनपुर) : सभापति जी, जो मोशन हमारे सामने है, उसका समर्थन करते हुये मैं कहना चाहता हू कि समाज में औरतों का स्तर हरेक मजहब में, हरेक धर्म में अलग अलग है। जहा तक हिन्दू धर्म का सवाल है, उसमें औरतों को बराबरी का दर्जा दिया गया है। वेद-पुराणों और अन्य धार्मिक ग्रंथों से यह बात साफ जाहिर होती हैं। कोई अच्छा काम तब तक पूरा नहीं माना जाता जब तक कि औरत साथ में न रहे, स्त्री साथ में न रहे। क्रिश्चियस के यहां भी करीब करीब औरतों को वही स्थान दिया गया है जो अपने यहां है। वे स्त्री को बेटर हाफ कहते हैं। इस्लाम के बारे में मुझे ज्यादा नही मालूम लेकिन जहां तक मैं समझता हू उनके यहां औरतों को बराबरी का दर्जा नही दिया गया है। कहने का मतलब है कि समाज में औरतों का दर्जा क्या है ? हरेक मजहब के हिसाब से अलग है, हरेक देश के हिसाब से अलग अलग है।

हमारे देश में औरतों को हमेशा से बड़ा ऊचा दर्जा दिया गया है और औरत, मर्द एक दूसरे के पूरक, एक दूसरे के सप्लीमेंट माने जाते हैं। अभी हमारे एक मित्र ने कहा कि जैसे एक गाडी के दो पहिये होते हैं और गाड़ी दो पहियों से चलती है, एक पहिये से नही चल सकती है, उसी तरह से मर्द, औरत समाज के दो पहिये हैं और समाज इन दो पहियों से ही चलता है। इसलिये दोनों का दर्जा बराबरी का है। इसीलिये हमने अपने देश को मदरलैण्ड कहा है, मातृभूमि कहा है, हमने इस फादरलैण्ड नही कहा है क्योंकि बाप के मुकाबिले हम मा को ज्यादा महत्व देते हैं। हम यह कहेंगे कि

[श्री राजदेव सिंह]

आज जो मां का लड़का है, जो मर्द की अक्ल में बैठा हुआ है, यह फेथलेस है । इसने मां या उसकी बिरादरी के साथ जो बर्ताव करना चाहिये था वह नहीं किया ।

मां हमारे लिये क्या करती है ? (व्यवधान) जिस समय बच्चा पेट में आता है, उस समय अपने मन को मारती है । वह कोई ऐसा खाना नहीं खाएगी जिससे बच्चे को नुकसान पहुंचता है । डिलीवरी होने के बाद, मां के दूध पर बच्चा रहने तक ऐसा कुछ नहीं खाएगी जो बच्चे को नुकसान करेगा । वह अपने टेस्ट को दबाती है, इतना सेक्रिफाइस मां करती है । इतना ही नहीं अगर किसी मां-बाप के चार लड़के हैं तो उनमें जो कमाने वाले लड़के हैं, बाप उन्हीं से मोहब्बत करेगा, मां नालायक लड़के से प्यार करती है । यह बात आप चारों तरफ शहरों और गांवों में जाकर देख सकते हैं । मर्द को जो प्यार औरतें मां की हैसियत से देती हैं वह सेल्फलेस होता है । उसकी एवज में हमने उसे दबा रखा है । हम जानते हैं कि हमारे समाज में उसकी जो इकोनोमिक डिपेन्डेंस है आर्थिक दृष्टि से जो वह मर्दों पर निर्भर करती है, इसीलिये उसका स्थान दूसरा हो जाता है, बराबरी का नहीं रहता है । अभी हमारे एक साथी ने कहा कि अगर आई० ए० एस० कोई औरत पास करती है तो वह शादी नहीं कर सकती है । ये कुछ जो ऐसी असंगतियां हैं ये औरतो को आगे बढ़ने से रोकती हैं । गवर्नमेंट को चाहिये कि इनको वह दूर करे ।

समाज में जिस तरह से वह मां के नाते, वाइफ के नाते, घर की मालिनिक के नाते आचरण करती है यह किसी से छिपा नहीं है । इस सबको देखते हुये अगर मर्द उसे बराबरी का दर्जा नहीं देता है तो वह फेथलेस है । मैं समझता हूं कि मां का उस पर जो ऋण है उससे वह ऐसा करके उऋण नहीं हो सकता है ।

मैंने तुर्की के रेवेल्यूशन के बारे में पढ़ा है । पहली वर्ल्ड वार के बाद वहां रेवोल्यूशन हुआ था । कमाल पाशा वहां के डिक्टेटर बने । रेवोल्यूशन के पहले तुर्की में यह हालत थी कि मुस्लिम औरतें और लड़कियां पर्दा तोड़ कर अगर सड़क पर दिखाई पड़ जाती थीं तो उनको वहीं कत्ल कर दिया जाता था । कमाल पाशा पावर में आये तो उन्होंने मुल्ला लोगों को बुलाया और रिवाल्वर उनके सामने रख कर कहा कि दिमाग हमारा, कलम तुम्हारी होगी और अगर तुम नहीं मानोगे तो यह बन्दूक है नया कानून बना और उन्होंने दस्तखत कर दी । उन्होने शरियत को चेंज कर दिया । आज तुर्की में मर्द और औरत को बराबर के अधिकार हैं, वे बराबर के हिस्सेदार हैं । हर एक मामले में । हम चाहते हैं कि हर एक व्यवसाय में औरतें आगे आवें हम चाहते हैं कि औरतें आगे आयें और क्रान्ति करें ताकि बराबरी का दर्जा उनको मिल सके । अगर औरतों को आर्थिक निर्भरता मर्दों पर खत्म हो जाती है तो वे आगे बढ़ सकती हैं । मैं चाहता हूं कि इसके वास्ते उनको ज्यादा से ज्यादा एजुकेशन दी जानी चाहिये । सर्विस में जहां तक एजुकेटिड लड़कियां मिलें उन्हें जरूर ले लेना चाहिये । तभी समानता आ सकती है । साथ ही कुछ ऐसी नौकरियां हैं जो सिवाय औरतों के कोई दूसरा अच्छी तरह से नहीं कर सकता है । नारी का काम मर्दों के मुकाबले में औरतें ही अच्छी तरह कर सकती हैं यह नौकरियां उनके लिये रिजर्व कर दी जानी चाहिये । चाइल्ड केअर भी औरतें ही कर सकती हैं । छोटे छोटे बच्चों की प्राइमरी एजुकेशन भी औरतें ही अच्छी तरह से दे सकती हैं, मर्द नहीं । हमारे यहां चौधरी चरण सिंह ने कहा है कि औरतों को कभी राजनीति में नहीं जाने देना चाहिये । मैं कहता हूं कि इस तरह के लोग जो पब्लिकली ऐसी बातें करते हैं सरकार को चाहिये कि उनको उठा कर बन्द कर दे । इस तरह के लोगों को इस तरह की बातें करने के लिये बढ़ावा

नहीं मिलना चाहिये। आजकल के जमाने में इस तरह की बातों को बरदाश्त नहीं किया जा सकता है।

मैं यह भी कहूंगा कि लड़कियों को ज्यादा से ज्यादा एजुकेशन देनी चाहिये, यूनिवर्सिटी एजुकेशन तक उनके लिये फ्री कर देनी चाहिये। किताबों आदि की मदद उनको दी जानी चाहिये। वे पढ़ कर सामने आयें, नौकरी के लिए आवें तो अगर दस आदमियों में जो इंटरव्यू के लिये आते हैं, उनमें से तीन लड़कियां हों तो लड़कियों को सर्विस में जरूर ले लिया जाना चाहिये और इनका खयाल नहीं किया जाना चाहिये कि वे कर्स्ट आई हैं, सैकिण्ड आई हैं या थर्ड आई हैं, मैरिट में आई हैं या नहीं। अगर यह दख आप एडाप्ट नहीं करेंगे तो इकोनोमिक डिफरेंशेज औरतों की मदों पर बनी रहेंगी और उनको समानता का दर्जा नहीं मिल सकेगा।

हमने अपने देश में औरतों को दूसरे कई देशों के मुकाबले में ऊंचा स्थान दे रखा है। जो अपने आपको प्रगतिशील देश कहते हैं वहां औरतों को समानता का दर्जा नहीं मिला हुआ है। हमारे यहां औरतें ऊंचे से ऊंचे स्थान पर बैठी हुई हैं। लेकिन उनके यहां औरतों का वोट देने तक का भी हक नहीं है।

इन शब्दों के साथ मैं इन मोशन का समर्थन करता हूं।

श्री पीताम्बरदत्त पैन्यूली (टिहरी गढ़वाल) : मंत्री महोदय ने महिलाओं का स्तर ऊंचा करने के बारे में जो प्रस्ताव रखा है उसका मैं समर्थन करता हूं। किन्तु मैं एक निवेदन करना चाहता हूं। श्री रामावतार शास्त्री ने राजनीतिक दृष्टिकोण से अपनी बात कही। अपने अखबार को उद्धृत करते हुये उन्होंने बताया कि फलां फलां जगह बहेज दिया गया। साथ ही सैल्फ कंट्राडिक्शन उनके भाषण में था। यह भी उन्होंने स्वीकार किया है कि उन्हीं की पार्टी के विधायक का आचरण इस प्रकार का था जो आज की हमारी सारी समाज का है। वास्तविक बात यह है कि हमारे समाज में आज भी नहीं, अनन्तकाल से एक विडम्बना चली आई है। आज हम यह घड़ियाल के आंसू बहा रहे हैं। महिलाओं के बारे में हमारे वेद, पुराण, धार्मिक ग्रंथों में सब जगह उनको ऊंचा स्थान दिया गया है किन्तु वास्तविकता यह रही है कि शुरू से आज तक और मैं समझता हूं कि आने वाले समय में भी, हमारी कथनी करनी में जो अन्तर रहा है वह अन्तर आगे भी रहने वाला है। उसमें कोई परिवर्तन होने वाला नहीं है। मैं इस रिपोर्ट का स्वागत करता हूं किन्तु यह निवेदन करना चाहता हूं कि महिलाओं के सम्बन्ध में कोई नेशनल पालिसी अख्तियार करनी चाहिये ताकि एक नेशनल प्लान, राष्ट्रीय योजना महिलाओं की स्थिति सुधारने के बारे में बन सके।

माननीय, नेशनल कमेटी फार वीमैन एजुकेशन ने अपनी रिपोर्ट में कहा कि महिलाओं की शिक्षा की दशा हैं बहुत खराब है। मेरा कहना यह है कि अगर माननीय शिक्षा मंत्री जी महिलाओं की शिक्षा पर अधिक से अधिक ध्यान देंगे तो इस समस्या के समाधान में अधिक विलम्ब होने वाला नहीं है, जितना अब तक रहा है। सैन्सेस की फिगर्स आपके पास है, वह इस बात को साबित करती हैं कि महिलाओं और पुरुषों की शिक्षा में कितना अन्तर रहा है, इल्लीट्रेसी, निरक्षरता महिलाओं में कितनी अधिक रही है और कितनी विषमता पुरुषों और महिलाओं की तरक्की में रही है, केवल इस कारण कि हमने महिलाओं की शिक्षा की तरफ पर्याप्त ध्यान नहीं दिया है। इसका सबसे ज्यादा असर कमजोर वर्ग, पिछड़े वर्ग और पहाड़ी क्षेत्रों की जनता पर रहा है। आपके कायदेकानून की कितनी भी योजनायें इस सम्बन्ध में बनी हैं, मैं समझता हूं कि 1 प्रतिशत भी वह उन तक नहीं पहुंच पाई है।

[श्री परिपूर्णानन्द पैन्यूली]

जहां तक काम का सम्बन्ध है, पुरुषों को स्त्रियों के मुकाबले मे काफी अधिक काम मिलता है। जहां 13 प्रतिशत महिलाओं को एम्प्लाइमेंट मिली है, वहा 52 प्रतिशत पुरुषों को मिली है। इसमे भी आर्गेनाइज्ड सैक्टर की जो इंडस्ट्रीज हैं, उनमे तो स्त्रियों को रोजगार देने मे कतराते हैं। इसलिये मैं निवेदन करना चाहता हू कि आपकी जो नीति है, उसमे आमूलचूल परिवर्तन की आवश्यकता है।

इस देश मे इस समय 41 ऐसी गैर-सरकारी सस्थायें हैं, जो कि महिलाओं के लिये काम कर रही हैं, मैं पूछना चाहता हू कि उनकी परफार्मेन्स क्या है। उनमे सोशल वैलफेयर बोर्ड से लेकर एसोसिएशन आफ मोरल एण्ड सोशल हाईजीन आफ इंडिया तक कई सस्थाए ऐसी हैं, जो एजूकेशनल काम कर रही है। मैं यह सुझाव देना चाहता हू कि इन सस्थाओं का इंटेग्रेशन, एकीकरण कर दिया जाये। क्योंकि जो पैसा इनके एस्टेब्लिशमेंट पर खर्च हो रहा है वह पैसा उस वर्ग तक नही जाता है जिनके नाम पर वह अनुदान लेते हैं।

श्री मूल चन्द डागा (पाली) मैं बोलने वाले सदस्यों से जानना चाहता हू कि उन्होंने अपने घर मे बराबर स्थान दिया है या नही?

श्री परिपूर्णानन्द पैन्यूली मैं तो पहले ही कह चुका हू कि हम सब यहा घडियाल के आसू बहाने आये है। किन्तु मैं इससे भी बडी एक बात और कहना चाहता हू कि देश मे जो मारवाडी समाज है, उसने औरतों को सबसे ज्यादा गुलाम बनाकर रखा हुआ है।

मैं यह सुझाव देना चाहता हू कि महिलाओं की स्थिति को सुधारने के सम्बन्ध मे और उनको इस बात का एहसास हो कि हमारी क्या स्थिति है, और कैसे तरक्की करनी चाहिये, हमारा जो मास मीडिया है उसके माध्यम से आपको अधिक से अधिक पब्लिसिटी करनी चाहिये, प्रचार करना चाहिये। स्कूल के छात्रों में डिबेट होनी चाहिये, निबन्ध लिखवाने का काम होना चाहिये, जिसे कि इस रिपोर्ट के आधार पर आप आयोजित कर सकते हैं, ताकि आने वाली पीढियों में इससे अधिक से अधिक प्रचार हो सके।

16 फरवरी का दिन महिला दिवस के रूप मे मनाया जाता है। हमारे देश की प्रधान मत्री हिन्दुस्तान की प्रधान मत्री ही नही हैं, बल्कि विश्व की एक ऐसी वीरागना हैं जिन्होंने सब जगह अपनी छाप छोडी है। राष्ट्रपति जी के जन्म-दिवस को आप नेशनल इंटेग्रेशन डे के रूप मे मनाते हैं डा० राधाकृष्णन् जी के जन्म-दिवस को आप अध्यापक दिवस के रूप मे मनाते हैं, मेरा निवेदन यह है कि 19 नवम्बर को आप महिला दिवस के रूप मे मनाने का आयोजन करे।

शिक्षा मत्रालय को एक नीति निर्धारित करके एक ऐसा कार्यक्रम बनाना चाहिए, जिसके अन्तर्गत गरीब और पिछडे हुए तबके की महिलाओं की आर्थिक स्थिति मे सुधार किया जा सके। यदि आवश्यक हो, तो इस सम्बन्ध मे कास्टीट्यूशनल प्राविजन या कास्टीट्यूशनल सेफगार्ड लाया जाये। जब तक सरकार इस प्रकार के कदम नही उठायेगी, तब तक महिलाओं की स्थिति मे सुधार नही होगा।

हम लोग इस रिपोर्ट का तो समर्थन करते हैं, लेकिन हम अपने घरो मे अपनी स्त्रियों को पर्दे मे रखते हैं। मैं भी घर जा कर अपनी धर्मपत्नी से कहूगा कि मैंने उनके समर्थन मे पार्लियामेंट मे बहुत कुछ बोला है। लेकिन हम मे से बहुत से लोग ऐसे हैं, जो आज भी अपनी स्त्रियों को पर्दे से बाहर नही निकालते हैं। हम को तो इस बारे मे आदर्श

प्रस्तुत करना चाहिए। मैं श्री शास्त्री की इस बात का समर्थन करता हूं कि बड़े लोगों को आदर्श प्रस्तुत करना चाहिए।

लेकिन श्री शास्त्री ने अपनी पार्टी के पक्ष में जो एकतरफा प्रचार किया है, मैं उसको गलत मानता हूं। हिन्दुस्तान में कोई ऐसी पोलीटिकल पार्टी नहीं है, जो कह सके कि उसके सदस्य व्यावहारिक रूप में महिलाओं को समानता का दर्जा देते हैं।

मैं इस रिपोर्ट का समर्थन करता हूं और यह विश्वास दिलाता हूं कि हमारी पार्टी इस प्रगतिशील कदम में किसी से पीछे नहीं रहेगी।

श्री मूलचन्द डागा (पाली) : सभापति महोदय, मैं केवल एक मिन्ट में प्रश्न करना चाहता हूं।

हिन्दुस्तान में औरतों के साथ ज्यादा दुर्व्यवहार गावों में होता है, जहां की औरतें पढ़ी-लिखी नहीं होती है और जिन की आर्थिक हालत बहुत खराब और चिन्ताजनक है। इस लिए जब तक सरकार गरीबी को नहीं हटायगी, तब तक औरतों का उद्धार नहीं हो सकता है। मैं यह जानना चाहता हूं कि इस बारे में सरकार क्या करने जा रही है।

पंडित, साधू और महात्मा, तथा रूढ़िवादी लोग औरतों के दिमाग़ में यह बात भरते हैं कि उनके पति उनके प्राणनाथ हैं, उनके परमात्मा हैं उनकी सेवा से उनको स्वर्ग मिलेगा। औरतों को ऐसे लोगों से बचाने का क्या उपाय है?

श्री चन्द्र भाल मणी तिवारी (बलरामपुर) सभापति महोदय, इस मोशन को मूव करने के लिए मैं एजूकेशन मिनिस्टर को बधाई देना चाहता हूं। इस रिपोर्ट में दी गई सिफ़ारिशों पर कार्य करने का उत्तरदायित्व माननीय मंत्री, श्री नूरुल हसन, और सरकार पर है। मैं कहना चाहता हूं कि इस सम्बन्ध में उनको जो सुझाव दिये गये हैं, उनको उन पर अमल करना चाहिए।

श्री डागा ने कहा है कि स्त्रियों की प्रगति में बाधा डालने के लिए मुल्ला और पंडित जी काम करते हैं, उस पर प्रतिबन्ध लगाया जाना चाहिए। मैं इस बात का समर्थन करता हूं।

यह भी आवश्यक है कि एजूकेशन के सम्बन्ध में स्त्रियों को समान अवसर दिये जायें। हमारे देश में 40 परसेंट स्त्रियां हैं। जब तक उनकी उन्नति के लिए साधन नहीं जुटाये जायेंगे, तब तक उन का स्तर ऊंचा नहीं हो सकता है। मन्त्री महोदय कह सकते हैं कि देश में साधनों की कमी है। मैं पूछना चाहता हूं—और मैं इसका उत्तर भी चाहूंगा—कि यदि पुरुषों के लिए ये साधन जुटाये जा सकते हैं, तो स्त्रियों के लिए क्यों नहीं जुटाये जा सकते हैं।

यदि देश शीघ्र ही इस दुर्भाग्यपूर्ण स्थिति का निराकरण नहीं करेगा, यदि इसमें विलम्ब हुआ, तो जैसे हम सदियों से पिछड़ते चले आ रहे हैं, वैसे ही हम भविष्य में भी पिछड़ जायेंगे।

16 hrs.

THE MINISTER OF EDUCATION, SOCIAL WELFARE AND CULTURE (PROF. S. NURUL HASAN): Sir, I would like, on this important day in the life of our Nation, to join my other friends and hon. Members here in paying my homage to the memory of one who passed away this day, Jawaharlal Nehru who was one of the greatest champions this country has produced, of the cause of women and of their equality. It is mainly because of the vision, as many hon. Members have said, of men like Mahatma Gandhi and Jawaharlal Nehru and of in-

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numerable fighters of freedom that this country started by recognising at least the legal equality of women in all spheres.

I agree with the criticisms that have been made on the other side that we have not fully achieved the goals that we had set before ourselves as a Nation. Therefore, I would also like to join my hon friends in paying a tribute to the Members of the Committee for Status of Women in India Fortunately, there is one of those persons here to my left, my hon. friend, Shri Vikram Mahajan. This Committee has certainly analysed the problems in spite of the difficulties before it, in a comparatively short time It met the deadline of January, 1975 which was the International Women's Year and gave us a Report along with concrete suggestions and recommendations which are on the whole, very practicable and if these are implemented, then certainly, there would be an appreciable improvement in the situation I would, first of all, like to make a political point Every political party, every trade union, every social organisation has to play its part in ensuring that the discrimination against women disappears. I am not suggesting that Government does not have its responsibility But what I am respectfully submitting for your consideration and through you for the consideration of the House and for the wider public of India, is that every person, specially those who are assuming political leadership, must play their full part in ensuring that whatever disabilities women suffer from are removed, and that the laws which are passed by this hon House, are effectively implemented

My hon friend Shri Ramavatar Shastri made a reference to the fact that laws have been passed against dowry and then he mentioned an incident—I do not know what the facts of the case are—that some of the political leaders had failed to raise their voice against it and even joined it As I said, I do not know what the facts of the case are, but I would submit that this is not an occasion for scoring political debating point. I can also score a political debating point. The other House is a House which is elected generally on the basis of political strength of the parties in State Legislatures. How is it that in that House, out of 240 Members, there is not even a single woman from the Opposition side? Fortunately, the number of women in the other House is considerable. Much as I appreciate the desire of my hon. friend to keep young, unfortunately age does not spare any one of us—either her or myself (*Interruptions*) I hope that the distinguished lady would still appreciate compliments from me. I pay my compliments to the hon. lady In fact, I had made enquiries about a point which she was pleased to raise, viz. that copies of the full report have not been made available The copies of the full report were made available These copies were circulated to the Rajya Sabha Secretariat on the 10th May, and to the Lok Sabha on the 19th July 1975 for distribution among all the hon Members This is not the abridged report, but the full text You will agree if you compare it The abridged version has been brought out by the ICSSR. This is the full text

The point that I am trying to submit is that all the political parties have to do every thing that lies in their power to change the attitudes which have come down to us over centuries, and without a united effort and a struggle by all the political parties and without taking a decision that this will not be made into a party question, I am afraid we are not going to achieve what all of us wish to achieve

It has been quite rightly pointed out that the most important single factor is the economic independence of the woman: and every effort will have to be made to ensure that the women can stand on their feet and that their economic status is raised. This issue is again linked up with the whole issue of the socio-economic development of the country as a whole. And the socio-

economic development of the country cannot take place unless women play their part as equal partners in this struggle. At the same time, unless the progress of the country is guaranteed, we cannot hope that our women will be able to benefit fully from the advantages of development.

On this occasion, I would crave your indulgence, Sir, to quote two small sentences used by the Prime Minister in her message to the World Congress of Women held at Berlin, (G.D.R.) between the 20th and 24th October 1975. I quote:

> "Women must break through the obsolete restraints, because they have an inherent right to equality. Also, unless they contribute their genius and energy, the full potential of the human race will remain underutilized; and we will not be fully capable of meeting the future."

This is a very important and significant statement of the Prime Minister. Thus, political, social and economic growth of the country on the one hand, and ensuring that women are enabled to make their full contribution towards this political social and economic growth on the other, are interdependent.

Therefore, it has to be seen as an interdependent process and not an isolated one looked at from an individual point of view.

A great deal has been said about education, and since you have been pleased through this House to hold me responsible for education, I would like to take a few minutes speaking on that, even though you know what my limitations in the matter of education are. I suffer from all the limitations from which this august House suffers. It cannot legislate for education.

I am not attempting to suggest that the situation in respect of women education is satisfactory. In fact, whenever, I have gone to any State Capital or I have written to the State Governments or I have spoken in the gatherings of educationists and State Ministers of Education, I have emphasised the highest importance of a concerted drive to bring girls into the system of compulorsy education, either full-time or where that is not possible, even part-time, but ensuring that every girl does receive education.

At the present moment, the enrolement percentage of girls in the classes 1-5, in the age group 6-11 stands around 64. This is a very unsatisfactory situation, but, at the same time, I would submit that while this figure is unsatisfactory and I am repeating it is unsatisfactory, we consider it unsatisfactory, but please let us not get the impression which is factually incorrect that the situation has hardly improved since Independence.

Let me give you a few other facts. The total number of girls enrolled in classes 1-5 in the urban and the rural areas put together at the time of the Third Educational Survey for which the date is 31st December, 1973 is 2,28,25,643—this is according to the provisional figure—out of the total enrolement of 606,41,993. This gives roughly a percentage of 36 of the total, that is to say, it should have been according to the population which is 930 to 1000; the percentage should have been around 48. But instead of about 48 per cent or 47 per cent or so, it is 36 per cent. It is not satisfactory. But if you still say that nothing is happening. I would respectfully say that it is not correct.

Let us take the improvement that has taken place between the Second Education Survey which was conducted in 1965 and the Third Education Survey which was conducted in 1973. These figures again are provisional. Final figures are not yet available. I hope they will be available soon.

The percentage increase in enrolment of 1973 over 1965, rural and urban combined, in Classes 1 to 5, has been 21 per cent for boys and 29 per cent for girls. So far as middle classes are concerned, in Classes 6 to 8, it is 33

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per cent for boys and 82 per cent for girls. As regards Classes 9 and upwards, the increase has been 89 per cent for boys and 79 per cent for girls. So, to say that nothing is happening, I would respectfully say, is not fair. Efforts are being made and, I hope, greater efforts will be made. I entirely share the feelings expressed by many hon. Members that we have to permeate the villages. But a great deal has been done in the villages. Much more has to be done in the villages. I hope, the funds and all other facilities would be made available.

For the age group of 15 to 25, the programme of nonformal education, the programme of functional literacy, the programme of craft education, of general education, accompanied by some sort of vocational, short and condensed courses, all these programmes particularly directed at young women have been taken up recently. If my hon. friend opposite, Shrimati Parvathi Krishnan, who refuses even to accept my compliment would very kindly make enquiries from a women's organisation with which she has close contacts, she would find that at least some efforts are being made, some encouragement is being given and it is not that nothing is happening and that the credit need not be taken by the Department of Social Welfare for anything.

SHRIMATI PARVATHI KRISHNAN: On a point of clarification.

I do not think—the Minister was not here yesterday—when I was speaking he has been correctly briefed. I did not at any time say that nothing was happening. I pointed out one or two fields and I said that not enough was happening. That is not in the field of education. I think, he should also be charitable when he makes these remarks. I said it with regard to restructuring the syllabus and the curriculum, to bring out a change in traditional out-moded attitudes and not the number of women who were getting education.

PROF. S. NURUL HASAN: As usual, I would stand corrected and would not question the facts of my hon friend. But I have some information to place for the consideration of the House.

So far as the curriculum is concerned, the National Council of Educational Research and Training has given its attention to the question of changing the attitudes in the school system, both in the lower school stage from 1 to 10 as also in the + 2 stage so that, what we all desired, the old-fashioned concept of having different sets of courses for girls and different courses for boys, undergoes a change. For this, the NCERT has been making very good effort indeed.

Recently, from the 2nd to the 4th of April, 1976, a national seminar was held to identify values commensurate with the status of women so that these identified values could be reflected into all our literature to be produced within the new system of education as it is gradually implemented. The outcome of this seminar is in the form of recommendations for the teaching of languages, physical sciences, social sciences and life sciences. If the hon. Member is interested, I will be very glad indeed to supply her and to any other hon. Member who wishes to get this information as to what these recommendations are and how we are attempting to bring about changes in the curriculum, in the text-books and in the teaching methods in schools.

SHRIMATI PARVATHI KRISHNAN: I would thank the Minister if he could give us the material. In fact, when I spoke yesterday, I said I was disappointed precisely because, in his introductory speech, he did not touch on this. I am glad I provoked him into giving us this material.

SHRI VASANT SATHE (Akola): If I may provoke you further, what about making 50 per cent reservation of posts in every field for women?

PROF. S. NURUL HASAN: My young friend whom I hold in high esteem and, if I may say so, regard with affection, has posed a difficult problem for me!

Now, hon. Members have correctly raised the question of anti-dowry legislation. As they would perhaps be aware, the States of Orissa, Bihar and West Bengal have already amended the legislation in respect of their States with a view to ensuring better implementation. Punjab, Haryana, Uttar Pradesh and Madhya Pradesh have also initiated action to amend the existing law. These legislative measures are very welcome and I would like to say how happy I am that such legislative measures are being taken. But, in the last resort, these legislative measures will succeed only to the extent that those who mould public opinion choose to create a conviction in the public mind that dowry is a scourge.

Now, another matter raised was in regard to the Equal Remuneration Act. It was correctly pointed out that we have to look into the question of the unorganised sector and also the agricultural sector. The Equal Remuneration Act is now being enforced in the following sectors: Plantations, Local Authorities, Central and State Governments, Hospitals, Nursing Homes, Dispensaries, Banks, Insurance Companies, Financial Institutions, Educational, teaching and research institutions, Mines, Employees State Insurance and Provident Fund, and Coal Mines Provident Fund. It is proposed to extend the provisions of this Act to other areas of activity in a phased manner.

SHRIMATI PARVATHI KRISHNAN: May I seek a clarification?

PROF. S. NURUL HASAN: If you will bear with me for a few minutes, I am attempting to answer the points you have raised because I consider them very important.

SHRIMATI PARVATHI KRISHNAN: This is about the Equal Remuneration Act. The Minister has been good enough to tell us what we know already—that is, to which industries this Equal Remuneration Act has been applied. What is important and the point which I had raised was whether the Ministry of Education and Social Welfare, which is supposed to be a watch-dog in the interest of women, are aware of the fact that although it has been applied, there are one or two provisions of the Act that are yet to be implemented. And because they are not being implemented by the State Governments, it is leading to problems in those very industries that he has listed. In the plantations, for instance, in the guise of implementing this Act, the workload of women is being unilaterally increased and no officer has been appointed to go into the complaints. My point is not whether it is being applied or not being applied but whether you are keeping a watch of what is happening through your famous Inter-Departmental Committee about which you were stressing so much earlier, in order to ensure full implemenation of the Act.

SHRI VASANT SATHE: I would like to know how many States have applied the Equal Remuneration Act to agricultural labour women.

PROF. S. NURUL HASAN: As I have stated, it has not yet been extended to agriculture, and that is a point that is being looked into. But the Minimum Wages Act is applicable also to agricultural labour.

My hon. friend wanted to know the States where the Equal Remuneration Act has been implemented. Apart from the Central Government, it has been implemented in Andhra Pradesh, Assam, Bihar, Gujarat, Haryana, Himachal Pradesh, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Meghalaya, Orissa, Punjab, Rajasthan, Tamil Nadu, Tripura, Uttar Pradesh and West Bengal and in five Union Terri-

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tories, namely, Chandigarh, Dadra and Nagar Haveli, Delhi, Goa, Daman and Diu, and Pondicherry..

SHRI VASANT SATHE To which women is it applicable?

MR CHAIRMAN The House will remember that there is another subject to be taken up for discussion today The Members should not go on eliciting information like this and converting it into a dialogue The Minister may be permitted to continue uninterrupted

PROF S NURUL HASAN In regard to the Minimum Wages Act which is applicable to agriculture, as the hon House knows, the Central Government, Andhra Pradesh, Assam, Bihar, Gujarat, Haryana Himachal Pradesh, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Meghalaya, Ngaland, Orissa, Punjab, Rajasthan, Tamil Nadu, Tripura, Uttar Pradesh and West Bengal have already enforced it, and in spite of the difficulties which were mentioned by the National Commission on Labour, it is proposed to extend the Act to all industries, including cashew and coir industries in a phased manner, and enforcement of the Act in these industries will ensure enforcement of the Equal Remuneration Act

I would have liked to give you the details of all the other aspects, but unfortunately I have very little time at my disposal and, therefore, I would barely refer to one or two points

One is the question of age of marriage The House will recall the statement of my colleague, the Minister of Health, in regard to population policy wherein he had stated that it has been decided that the minimum age of marriage should be raised to 18 for girls and 21 for boys and that a suitable legislation to this effect would be passed He has further stated that the question of making registration of marriages compulsory is under active consideration.

The hon. Members have rightly demanded that this Ministry, the Ministry of Social Welfare, should be the watch-dog in respect of implementation of the various recommendations of the Committee on the Status of Women in India. I am very happy to inform the House that, on the basis of a recommendation of the National Committee for the International Women's Year, it has been resolved that a National Committee on Women will be established under the Chairmanship of the Prime Minister herself, with representatives from Parliament, from State Governments, from leading women's organizations, from professional women's organizations, from the various voluntary sectors like social welfare, education, health, nutrition and employment, and Ministers of State Government and other social workers The Ministers whom we propose to invite to be members of the Committee are all women, but your humble servant is going to be the Vice-Chairman of that Committee I do not want that my friend, Shri Mahajan, who is not here at the moment, should be the only man to have the privilege of sitting on a Committee which deals with the question of women, I would also like to have this privilege

We are hoping and I am going to write to all the State Chief Ministers that they should also constitute on similar lines Committees in the States under the chairmanship of Chief Ministers themselves, so that the implementation machinery is a really strong one and the programmes, which are identified are implemented speedily and properly As I have already stated yesterday, there will be a fairly strong bureau in my Ministry which will be continuously monitoring the programme and acting as a watch-dog

Once again, I would like to express my gratitude to all the hon Members of the House for the deep interest that they have taken in the subject.

16.33 hrs.

MOTION RE: NATIONAL POLICY FOR CHILDREN

शिक्षा और समाज कल्याण मंत्रालय तथा संस्कृति विभाग में उप-मंत्री (श्री डी० पी० यादव) : सभापति महोदय, मैं प्रस्ताव करता हू ।

> "कि यह सभा दिनाक 22 अगस्त, 1974 के राष्ट्रीय बाल नीति सम्बन्धी सरकारी संकल्प संख्या 1-14/74-सी डी डी पर, जो 26 अगस्त, 1974 को सभा पटल पर रखा गया था, विचार करती है।"

मैं आपको धन्यवाद देता हू कि आपने मुझे यह प्रस्ताव रखने का मौका दिया । प्रस्ताव रखने के साथ साथ मैं उस महान विभूति को याद किए बिना नहीं रह सकता, आधुनिक भारत के निर्माता पडित जवाहर लाल नेहरू जिनका आज महा-परिनिर्वाण दिवस है, उन्होंने अपने मरने के पहले राष्ट्र के नाम एक सम्बोधन में कहा था कि मेरे मरने के बाद कुछ लोग अगर मेरे बारे में सोचे तो मैं चाहूगा कि वे कहे कि वह एक ऐसा व्यक्ति था जो पूरे दिल और दिमाग से हिन्दुस्तान को और हिन्दुस्तानवासियों को प्यार करता था और हर हिन्दुस्तानी उसकी हर खामी को भूल कर उसे बेहद प्यार करता था ।

16.34 hrs.

[SHRI VASANT SATHE *in the Chair*]

आज वह प्रकाश नहीं रहा । शायद बच्चो का चाचा इसी दिन के लिए यह बात कह गया था कि देश का बच्चा जब उन्हें याद करेगा तो तो वह कहेगा कि वह एक ऐसा व्यक्ति था जो पूरे दिल दिमाग से देश के प्यारे बच्चों को बहुत प्यार करता था । आज उस दिवंगत आत्मा को हम प्रणाम करते हैं और इस दिवस पर बच्चों के हित के लिए एक प्रस्ताव जो आज सदन में प्रस्तुत हुआ है यह भी एक महत्वपूर्ण बात होगी ।

देश में बच्चों की संख्या कितनी है यह सभी जानते हैं । आज हमारे सामने जब बच्चे आते हैं, उनका खिलखिलाता हुआ चेहरा हमारे सामने आता है तो हम प्रफुल्लित होते हैं । लेकिन जब उन बच्चो की आखों में आसू होते हैं तो मेरा और सारे सदन का मन बहुत दुखी होता है । 15 अगस्त, 1947 को उसी महान विभूति ने कहा था कि हमें उन आखो के आसू पोछने हैं । आज सदन उस वायदे को पूरा करेगा, उस वायदे को पूरा करने में अपनी सारी शक्ति लगायेगा । इसी वास्ते आज हमने इसको यहा पर चर्चा का विषय बनाया है । पडित जी बच्चों के बारे में और बच्चो से सम्बन्धित इस देश के भविष्य के बारे में क्या सोचते थे उसका मैं एक छोटा सा उद्धरण प्रस्तुत करूगा । उन्होंने कहा था

> But somehow the fact that ultimately everything depends on the human factor gets rather lost in our thinking of plans and schemes of national development in terms of factories and machinery and general schemes It is all very important we must have them; but ultimately of course it is the human being that counts and if the human being counts, well, he counts much more as a child than as a grown-up.

ये भाव उस राष्ट्र-निर्माता के थे जिसका आज महापरिनिर्वाण दिवस है ।

संविधान की धारा 15(3) में बहुत अच्छी बाते अकित हैं । उसमें अकित है कि बच्चों के विकास के लिए हम विशेष सुविधायें प्रदान कर सकते हैं, अन्य चीजों को छोड़ कर भी नया प्रस्ताव ला सकते हैं । संविधान की धारा (24) में लिखा हुआ है कि हम 14 साल के बच्चों से कोई कडा काम नहीं लेंगे, मेहनत का कोई ऐसा काम जिससे उसके शरीर

[श्री० डी० पी० यादव]

और मन पर धक्का पहुंचे इसी प्रकार से धारा 45 में हमने वायदा किया था कि 14 साल के हर बच्चे को हम अनिवार्य रूप से 8वीं कक्षा तक शिक्षा देंगे । किसी कारणवश हम वैसा नहीं कर पाये क्योंकि बहुत सारी कठिनाइयां और उलझनें हमारे सामने थीं लेकिन उसका आदर करते हुए हमारी कोशिश जारी है और जारी रहेगी । जब तक इस देश के बच्चे मजबूत नहीं होंगे तब तक यह देश बलवान नहीं हो सकता है । आज जिन चीजों की आवश्यकता है उसमें सबसे अधिक आवश्यकता है अपने विचार को बदलने की । हमको अपना विचार बदलना होगा, खासकर बच्चों के प्रति अपने विचार को बदलना होगा । बच्चा सभी का है, बच्चा राष्ट्र का है, वह राष्ट्र का धन है, राष्ट्र की सम्पत्ति है । इसी सन्दर्भ में बच्चों के प्रति क्या आस्था है और क्या उनकी शक्ति है, मैं अपने माननीय प्रधान मन्त्री के शब्दों को दोहराना चाहूंगा जो उन्होंने बच्चों के बारे में कहा है :

Our century is called the century of nuclear power and air and space travel. This is true of course but I would prefer to call it the Century of Child .

इससे अन्दाज लग रहा है कि इस देश के महान नेता के मन में बच्चों के प्रति क्या आदर है, बच्चों के प्रति क्या सम्मान है । 14 नवम्बर, को जो हम बाल दिवस मनाते हैं उस दिन दिल्ली में और अन्य शहरों में जब बच्चों की असेम्बली होती है तो हम किस प्रकार से उनको गले लगाते हैं जो इस बात का सबूत है कि हम बच्चों को अधिक प्यार करते हैं । बच्चों के लिए राष्ट्रीय और अन्तर्राष्ट्रीय बहुत से कानून बने हैं । यूनाइटेड नेशन्स ने अपने ह्यूमन राइट्स के पालिसी रेजोल्यूशन में बच्चों के प्रति बहुत सारी बातें कही हैं और सद्भावना व्यक्त की है । उनके अधिकार को दोहराया है । यूनाइटेड नेशन्स ने जो कुछ भी दोहराया हो, लेकिन आज जरूरत इस बात की है कि सारा यूनाइटेड इण्डिया इस बात के लिए कटिबद्ध हो, दृढ़प्रतिज्ञ हो कि हम बच्चों का कल्याण करेंगे केवल शिक्षा से नहीं, बल्कि उसको आदमी बना कर । अतः यूनाइटेड नेशन्स से लेकर यूनेस्को और यूनिसेफ की श्रंखलाएं जो हमारे पास हैं, आज हम उनको धरती पर लाएंगे और खास तौर से हिन्दुस्तान की धरती पर लाएंगे । इसी अभिप्राय से हम यह प्रस्ताव इस माननीय सदन के सामने लाए हैं ।

इसमें मेरी ओर से अधिक अभिभाषण ठीक नहीं होगा । मैं समझता हूं कि छोटी सी पुस्तिका जो है, जिसमें चाइल्ड पालिसी रेज्योल्यूशन है, उसको माननीय सदस्यों ने पढा होगा । उसके अलावा भी आपके जो सुझाव और प्रक्रिया हम को मिलेगी, उस पर हम विचार करेंगे ।

मैं तो एक ऐसा व्यक्ति हूं जो सरकारी मदद से ज्यादा गैर-सरकारी एफर्टस में विश्वास करता हूं और हमने ऐसा देखा है कि उससे ज्यादा फ़ायदा हुआ है । मैं अपनी बाबत अधिक नहीं कहना चाहूंगा लेकिन एक छोटा सा कार्य मैंने अपने क्षेत्र में बच्चों के लिए किया है और उसको करने के बाद मुझे ऐसा लगा कि जब मन मजबूत हो, इरादा पक्का हो, तो बच्चों की सेवा के लिए हर जगह सरकार की मदद की आवश्यकता हो, ऐसी बात नहीं है । श्री प्रिय रंजन दास मुन्शी अभी मुझ से बात कर रहे थे कि बच्चों

के लिए कुछ करना है। एक छोटा सा उदाहरण मैं आपको दे दूं। जैसा कि मैंने ऊपर बताया है कि एक छोटा सा काम मैंने अपने क्षेत्र में पार्लियामेंटरी क्षेत्र में नहीं, बच्चों के लिए डिपथीरिया, व्हूपिंग कफ, टेटानस और पोलियो के बारे में किया। शुरू शुरू में जब यह एक्सपेरीमेंट किया, तो कुछ डाक्टरों को बुलाया और कुछ डाक्टरों ने कहा कि यह स्कीम बडी अच्छी है, इसलिए इसको चलाया जाए। इसको मुश्किल से 5 हजार रुपये से शुरू किया था, लेकिन सभापति जी, आपको यह जान कर खुशी होगी कि मेरे जिले में और मेरे क्षेत्र के आसपास करीब चार लाख बच्चो ने पोलियो, डिपथीरिया, टेटानस और व्हूपिंग कफ के टीके लगवाए हैं। इसके लिए सरकार और गैर-सरकारी दोनों का सहयोग मिला और साधनों की कमी नहीं हुई। जहा हम जाते हैं वहा साधन मिल जाते हैं इसलिए कि लोगों को बच्चों से प्यार है। जिन संस्थाओ, जिन लोगों और जिन डाक्टरों से कहा गया, उन्होंने हमारी मदद की। इसलिए इसमे पैसा कम लगता है, इरादे की ज्यादा आवश्यकता है और डाक्टरों को सेवाओं की ज्यादा आवश्यकता है। तो मेरा एक निवेदन होगा कि किसी भी तरह से सरकारी और गैर-सरकारी स्तर पर हम इस बात को अगर सोच लें इस सेदन का प्रत्येक सदस्य यह सोच ले कि हम किसी बच्चे को रोने नहीं देंगे किसी बच्चे को लगडा नहीं होने देंगे और किसी बच्चे को डिपथीरिया नहीं होने देंगे, तो यह बहुत बड़ा उपकार बच्चों के साथ होगा और इससे हमारा बड़ा भारी कल्याण होगा।

सरकार की ओर से बहुत से स्टैप्स लिये जा रहे हैं। आप हर एक विभाग की एनुअल रिपोर्टस को पढ़ लीजिए। उन सब में यह लिखा हुआ है कि सोशल वेल्फेयर डिपार्टमेंट हैल्थ डिपार्टमेंट और एजूकेशन डिपार्टमेंट में क्या क्या काम किये जा रहे हैं। मैं उस पुलन्दे को यहां नहीं रखना चाहता हूं। मैं तो यहां पर यह कहने के लिए खडा हुआ हूं कि हम सब इस बात की शपथ लें, आज उसे महान् आत्मा के निर्वाण दिवस पर, कि हम बच्चों के आसू पोछेगें। यह पक्का इरादा आज करने की आवश्यकता है और मैं समझता हू कि इस सदन में बैठे हुए सारे सदस्य और माननीय सदन के सब लोग यह सोच लें कि हमें बच्चों के लिए कुछ करना है—इसमें कोई पालिटिक्स नही है, बच्चों के विकास के लिए कोई खाई नहीं है, कोई दीवार नही है—तो एक बहुत बड़ा इतिहास हम इस देश में बना सकेंगे। जिस दिन हमारे बच्चे मजबूत हो जाएंगे, हमारा इतिहास बन जाएगा। हम इतिहास के पढ़ने में विश्वास नही करते हैं, हम इतिहास को बनाने में विश्वास करते हैं। नया इतिहास बच्चों को मजबूत बनाने से ही बन सकता है और बिना बच्चों को मजबूत बनाए, नये भारत का इतिहास नहीं बन सकता है।

सभापति जी, यह समिति जो बनी है, इस पर जो पोलिसी रिजोल्युशन है, वह उस सदन के माननीय सदस्य बाबू गंगाशरण सिंह

[श्री डी० पी० यादव]

जी के सभापतित्व में बनायी गयी थी। जब यह समिति बनायी गयी थी, उस समय यह चिन्तन था कि एक समिति सारे देश में घूम कर देखे कि बच्चों की स्थिति क्या है। 1965 में यह समिति बनी थी, 1967 में उसकी रिपोर्ट आयी, 1968 में उन्होंने अपने विचार दिये और हमने उस पर कुछ काम करना शुरू किया लेकिन लाये इसको हम 1975 में। इस के लिए मैं क्षमाप्रार्थी जरूर हू। लेकिन इन्टेरिम रिपोर्ट पर हमने बहुत सारे काम शुरू किये जिससे बच्चों के रोग भगाने की अवस्था में हम आये और हेल्थ मिनिस्ट्री के द्वारा भी बहुत से ऐसे काम किये गये जिससे बच्चो के रोग उन्मूलन का अभियान चला।

उस समिति की रिपोर्ट मे यह था कि चिल्ड्रन्स बोर्ड बनाया जाये। मैं समझता हू कि आज से करीब 6–7 महीने पहले, नवम्बर मास मे, शायद विज्ञान भवन मे एक सभा हुई थी। यह नेशनल चिल्ड्रन्स बोर्ड की प्रथम बैठक थी। प्रधान मन्त्री जी खुद उसमें आई थी। यह इसकी महत्ता का सबूत है। उन्होंने उसे सम्बोधित करते हुए कहा कि आपने बोर्ड बनाया लेकिन बोर्ड की वर्किंग को आप एक्सीलरेट कीजिए, इसकी एक्टीविटीज को हमेशा बरकरार रखिये। हम इतना भर कह सकते हैं कि बच्चों के विकास की एक्टीविटीज को त्वरित गति से चलाने के लिए हम कृत संकल्प है।

सभापति जी, जब बच्चों की बात आती है तो हम बापू जी को नही भूल सकते। उनकी एक तस्वीर है जिसमें कि वह एक बच्चे को गोद में लिये हुए हैं। यह तस्वीर सारे देश में फैली हुई है। उस तस्वीर से बहुत से लोगों को एक अट्रेक्शन है। उससे पता चलता है कि बच्चो से उन्हें कितना प्रेम था। किस प्रकार से वे बच्चो को उठाते थे, कहीं जाते थे, तो उन्हें साफ करते थे, उनको अच्छे ढग से रखने के लिए वे लोगो को उत्साहित करते थे। बापू जी ने बच्चो के बारे मे जो कहा उसका एक उद्धरण मे देना चाहूगा। उन्होने शिक्षा और बच्चो के सम्बन्ध में कहा हैं कि बच्चों की शिक्षा कैसी होनी चाहिए, वह कैसी शिक्षा चाहते थे, उसी आधार पर हम नयी शिक्षा प्रणाली को और नयी शिक्षा पद्धति को ढालने की कोशिश मे हैं। महात्मा जी ने कहा था—

"Real education has to draw out the best from the boys and girls to be educated This can never be done by packing ill assorted and unwanted information into heads of the pupils It becomes a dead weight crushing all originality in them and turning them into mere antomata"

हम मिग्नर आटोमेटा के पक्ष मे नही हैं। बच्चों के सम्बन्ध मे नये नये सिद्धान्त, नये नये एक्सपेरिमेट्स हम कर रहे हैं। उन्हें आदमी बनाने की हमे ज्यादा चिन्ता है।

मैंने कुछ अधिक समय ले लिया है। बहुत सारे माननीय सदस्य बोलना चाहते हैं। अन्त मे केवल यह दोहराना चाहूगा कि यह पोलिसी रेजोल्यूशन है क्या। इसको मैं पोल स्टार की तरह से मानता हू। यह देख कर हमें दिशा निर्देश होगा। यह दिशा निर्देश

हमारे मंत्रालय के लिए, अन्य संस्थाओं और व्यक्तियों के लिए होगा जो बच्चों के समग्र विकास में विश्वास करते हैं। प्रधान मंत्री जी ने भी बच्चों के बारे में जो कहा है वह भी मैं उद्धृत करना चाहता हूं। उन्होंने साफ-साफ कहा है—

"I want the children of India to grow up interested in everything around them. I want them to use their minds and their hands. I want them to be proud of India and regard all Indians as equal."

यह शिक्षा हमें शिक्षकों को देनी है, विद्यार्थियों को देनी है, बच्चों को देनी है। अन्त मे इतना ही कहूंगा कि बच्चों का मन साफ होता है, उनका मन अपने आप साफ होता है, उनके तन को कैसे साफ किया जाय, इसका उत्तरदायित्व मुझ पर, आप पर और सब पर है। इन शब्दों के साथ मैं चाहूंगा कि सदन इस पर विचार करे।

MR. CHAIRMAN: Motion moved:

"That this House do consider the Government Resolution No. 1-14/74 CDD dated the 22nd August, 1074 on National Policy for children, laid on the Table of the House on the 26th August, 1974."

आज आखिरी दिन है।

श्री मूलचन्द डागा (पाली) : आखिरी दिन इस प्रस्ताव पर बहस होनी चाहिए। उन्होंने इसके लिए समय दिया हुआ है।

सभापति महोदय : इसके लिए पांच घंटे का समय अलाटेड है। करीबन बीस मिन्ट मंत्री महोदय ने ले लिये हैं तो अपने पास चार घंटे चालीस मिनट बचते हैं। सदन को छः बजे उठना है। (व्यवधान)

शाम को छः बजे हम को उठना है। अगर सदन चाहता है कि छः बजे के बाद भी बैठा जाये और इसको खत्म किया जाये. . .

SHRI PRIYA RANJAN DAS MUNSI (Calcutta-South): Sir, I have a suggestion. The discussion can continue in the next session also.

सभापति महोदय : छः बजे तक समाप्त इस डिसकशन को नही किया तो अगले सैशन मे यह जायेगा ही। आज जो मेम्बर बोल सकते हैं बोल ले। आराम से अगले सेशन मे इस पर और चार घटे आप बहस कर सकते हैं। आज खत्म क्यों करते हैं। मेरे पास चौदह नाम हैं। और भी आ सकते हैं। आप चाहे तो दस-दस मिनट ले लें।

*SHRI KRISHNA CHANDRA HALDER (Ausgram): Mr. Chairman, Sir, the resolution on National Policy for Children has been brought forth by the hon. Minister who has stated at the very outset that "let us wipe all tears from the eyes of the children." This is a very welcome statement and nobody can have any dispute with that nor can there be two opinions on it However, it is a matter of regret that this resolution which came 27 years after independence has been brought before this House for discussion two years after it was adopted in 1974. He has stated that provision for the welfare of the children is there in articles 24, 39 and 45 of our Constitution. Where in it has been provided that no children below the age of 14 shall be employed on jobs involving hard labour and in the factories etc. and free and compulsory primary education shall be provided for all children within 10 years. But how much have we achieved in this direction? He has stated that the Geneva Convention of 1924 and again in 1959 in the U.N.O., resolutions were adopted regarding the 10 point policy to be followed internationally In respect of employment etc. of children.

*The original speech was delivered in Bengali.

[Shri Krishna Chandra Halder]

A decision has been taken at the international level as to what should be done for the welfare of children. But inspite of that we find that the children in our country living in far flung villages are living in state of utter neglect. Sir, I would like to place before you briefly the gravity of this problem. In 1961 the number of children in our country in the age group of 1—14 years was 17 crores 10 lakhs 95 thousand. In 1969 the number of children in the age group 1—14 went up to 20 crores 99 lakhs and 45 thousand. In 1971 that number went up to 23 crores 2 lakhs 53 thousand 9 hundred eighty seven. It is estimated that by the end of the 5th Five Year Plan, the number of children in the age group 1—14 will go up to 24 crores 32 lakhs 90 thousand. Further, from the figures available it is seen that the mothers who are giving birth to the future citizens of our country constitute about 22 per cent of our population and the children from 0—14 years of age constitute 40% of our population. Therefore we should take all possible measures for the welfare of the mothers and children who together constitute about 62% of our total population. Our various family and child welfare services should take care of the expectant mothers and the children in the following 5 stages. Firstly, the expectant mothers should be provided with adequate health and medical facilities so that they are in a healthy state at the time of giving birth to the future citizens of our country. Adequate pre-natal and post-natal medical care must be provided for the mothers. Secondly, special care must be taken of the children from birth to one year. The third stage is from one to three years. The fourth stage is from three to six years. It is school stage. The fifth stage may be called the primary school stage and this will be from 6 to 14 years. Special care must be taken in the above mentioned five stages for proper development and welfare of the children. This shows how vast is the problem before us and how much have we been able to do in face of this grave problem.

Sir, let us now compare the birth and child mortality rate in country with those of some other countries:

Country	Year	Rates per 1000	
		birth	death
India	1965-70	42·8	16·7
Great Britain	1973	13·9	12·1
Italy	1973	16·0	9·9
Pakistan	1968	36·0	12·0
USSR	1973	17·7	8·7

From the above figures it is clear that the birth rate in our country is very high but at the same time the child mortality rate is also very high. The only reason for this state of affairs is acute poverty in our country where about 70% of the population live below the poverty line and 75% of the people live in the villages. Among this huge percentage who live in villages, the largest number constitute the share croppers, poor agricultural workers, landless labourers etc. and the Scheduled Castes and Scheduled Tribes people who work in the fields and in the factories. These people live in acute state of poverty

and the rate of child-mortality is also the highest among them. Therefore, unless we divert our attention from the cities to the rural areas, it will not be possible for us to take any meaningful child welfare activities. We will have to pay much more attention to the village people, where most of our population live. In our country where about 4 crores and 50 lakhs of people are suffering from blindness, the number of children suffering from blindness are about 90 lakhs which fall in the age group of 1—5 years number about 2 lakhs and 50 thousand. These figures were given in the Lok Sabha in reply to an Unstarred Question. Therein it was also said that there are about 14 thousand children who withering for want of proper nutrition and lack of vitamin etc. The Government and the society has a responsibility not only towards the present citizens but also towards the future generations to be healthy, physically as well as mentally, then we will have to take proper steps right from now. With that object in view I am trying to show how grave and deep rooted the problem is and how little the Government and the society has been able to do for the welfare of the coming generations. Mr Chairman Sir, you are aware that in the national policy for children it has been contemplated to set up National Children's Board. This Board was formed two years earlier but all the work has been done by this Board during the last two years is not known. The hon. Minister has not also said anything about the work done by this Board. Sir, the welfare activities for the children is not confined to the Ministry of Education and Social Welfare alone. The Ministry of Health has also to play an important role. It has of course been said that the National Children's Board is coordinating an Advisory Body. In our language there is a saying that 'everybody's business is nobody's business.'. Since the responsibility for the children's welfare is divided between the Ministry of Education and Social Welfare and the Ministry of Health, no effective measures has been possible because of the lack of cooperation between these Ministries. As a result the tender children of our country are in a state of utter neglect. There must be proper coordination between the various Ministries so that speedy and effective measures can be taken for the welfare of the children. I want to suggest one thing about the formation of this Board. It has been stated that this Board will consist of 29 members. The Prime Minister is to be the President of this Board and the Minister of Education and Social Welfare is to be its Working Chairman. The Minister of Health and Family Planning will be a member and 10 more members will be appointed from various Social Welfare Organisations etc. having knowledge and experience of various styles on welfare activities and some other categories of members are also to be appointed on this Board. Here, Sir, I will like to say that these members who will be appointed from the various social service organisations mostly from the urban areas, their activities and experience are confined to the urban areas alone. They know next to nothing about the conditions prevailing in our villages, they do not know our village people at all. There may be some lady members coming from these urban organisations who do not know the conditions of the share croppers and the agricultural labourers working in the fields and farms they hardly know our country itself. Therefore I will urge upon the Government to raise the number of members on the Board from 29 to 37.

17 hrs.

I hope the Government will accept my suggestion. Out of these 8 additional members 4 may be appointed from various Central Trade Unions, those will have adequate knowledge and experience of the living conditions of the poor workers in factories and farms. Many children are employed in the jute mills, tea gardens, and in the rubber plantations. There are many working mothers also in the trade unions. If four members are

[Shri Krishna Chandra Halder]

taken from these trade unions, they will have intimate knowledge and experience about the conditions of these poor children and they will be helpful in planning welfare measures for them. Four other members may be appointed from the Central Kisan Sabha. Thus the total membership may be raised to 37 as suggested above. In our Constitution it has been provided that no children upto the age of 14 years shall be employed on any job involving hard labour. But our Government representatives had stated there that it is not possible for India to accept that decision. In this context I will quote a news item appearing in the 'Satyajug' paper dated 24th May, 1976 in which our Government's spokesman says, "the decision taken in 1973 by the ILO cannot be accepted by India. That year the ILO had decided to abolish the appointment of children below 14 years of age on job involving hard labour. But India cannot accept that decision just now because the children in India constitute 5.9% of the total labour force of this country." This attitude of the Government is not proper. They should strive to create conditions which will discourage the employment of children on hard labour jobs. They should provide employment to the adult members of the family from which child labour is engaged. Poverty after all is the root cause of this evil. If the adults get suitable employment opportunities, the children will not have to seek employment on jobs involving hard labour. If real land reforms are effected, if land is given to the tiller, if the poor share croppers, the landless agricultural labour, the scheduled castes people are given ownership of land and if the "right to work" enshrined in our Constitution is accepted and implemented by the Government and proper and adequate employment opportunities are provided in the factories and firms then I believe this evil practice of employing children on hard labour can be abolished. Sir, in this context It will say that unless the Board which has been formed is made financially viable, it will remain ineffective like the National Integration Council. This will remain in name only and will not be able to achieve much for the real welfare of the children. Sir, in 1968 it was estimated that about 0.5% of the child population of our country numbering between 1.05 million and 1.15 million were orphaned or abandoned children. The number of children's homes available for looking after and bringing up such children is very inadequate. Government should set up more children homes to look after their physical and mental health and other requirements and to provide educational facilities to these unfortunate children so that they may grow up as responsible citizens of the country. A study made by the Central Social Welfare Board regarding conditions in our orphanages revealed that on an average of Rs. 22 is spent per child per month on food and Rs. 9 is spent on medicine. I fail to see how these children can be brought up in a healthy manner with this meagre amount. Then Sir, according to a report published in the *Hindustan Times* dated 5-4-76, a meagre sum of Rs. 1.30 crores has been earmarked during 1976-77 for the Integrated Child Development Scheme which is to finance 33 integrated child development projects in various States. How much can be achieved with this pittance in this respect is anybody's guess. The Government should be realistic in the financial allocations if they want to achieve *anything concrete*.

Another report published in the *Hindustan Times* dated 29-3-76 says that only 37 per cent of the Children get their share of food distributed for the children, and 82 per cent of the milk given for the children is used for making tea etc. and the children hardly get any benefit due to *malafide* distribution. This should be thoroughly investigated. Moreover, this facade of distribution of food and milk for the children is confined to the big metropolitan cities like Delhi, Calcutta, Bombay, Madras etc. Nobody is bothered about the rural areas where mostly the poorer classes like the share croppers,

agricultural labourers, scheduled castes and tribes etc. live. The most deserving children are denied any benefit in this respect. The Government speaks about providing free and compulsory education but are they aware that thousands of children have to drop out at the primary stage due to acute poverty. This is a very serious matter. Sir, no "maternity homes" and other medical care is available for the expectant mothers belonging to these poor and neglected classes in the villages. Maternity homes should be set up in the rural areas for providing pre-natal and post-natal care. Unless attention is paid to these things any number of 'Boards' cannot serve any real purpose.

I will conclude by saying that the present social system in our country needs to be radically changed. So long as the exploiting social system is in existence, any thought of welfare for the poor masses is bound to remain a wishful thinking only. In the present system no equal development is possible. Therefore we must strive to bring about radical change in the present social structure than only we can think of real welfare for the poor masses. I hope Shri Priya Das Munshi, hon. Member will agree with me in this respect.

श्री जगन्नाथ मिश्र (मधुबनी) : सभापति जी, चर्चा का विषय बड़ा ही गम्भीर है और उसी गम्भीरता से हमे उसको लेना है। मंत्री महोदय ने बाल विकास के सम्बन्ध मे जो व्यापक व्याख्या दी है, बालकों के विकास के लिए जितनी व्यग्रता, उत्सुकता प्रकट की है उससे देशवासियों का मनोबल बढ़ना स्वाभाविक है। इसके लिए मैं मंत्री महोदय को धन्यवाद देता हूं। इस विषय पर कोई प्रकाश डालने के पहले मुझे एक अंग्रेजी की कहावत स्मरण हो आई है :

"The king is dead; long live the King."

इसके साथ मैं अपनी ओर से एक नया नारा जोड़ना चाहता हूं—बच्चे पैदा न करो, बच्चे की देखभाल ठीक से करो :

"Don't produce a child: look after the child carefully".

आवश्यकता इस बात की है कि हम बच्चे कम पैदा करें और जो बच्चे पैदा हो चुके हैं उनकी यथोचित देखभाल हो। मंत्री महोदय ने सुझाव की माग की है अत. इस विषय पर व्यापक प्रकाश डालने के बजाये मैं सुझाव ही देना शुरू करूगा।

मंत्री महोदय ने बच्चे को एज ए होल ट्रीट किया है लेकिन इसकी पृष्ठभूमि मे, देश की जो आर्थिक स्थिति है और जो सामाजिक स्थिति है उसको भी अपने विचार मे रखना होगा। कई बच्चे हैं जो सुखी और सम्पन्न परिवार में पैदा हुए हैं उनके लिए हमको और आपको क्या चिन्ता करनी है? कुछ बच्चे हैं जो गरीब तबके के लोगों के बीच पैदा हुए हैं जिनको वे उचित पोषण नही दे सकते हैं। कुछ अनुचित बच्चे भी पैदा होते हैं जिनकी देखभाल करने वाला कोई नही होता है। लेकिन बच्चे पैदा हो लेते हैं तो सरकार की जवाबदेही इस तरह से ग्रेडेशन करने की होगी, जिनमे ऐसे बच्चों की देखभाल हो सके। बच्चे जो समाज में हैं, कैसे बच्चे हैं और किस तरह के बच्चे हैं और किन को किस चीज की जरूरत है, इन सब चीजों के लिए ग्रेडेशन तैयार करना होगा। तो सब से पहले मैं यह कहूंगा कि उन बच्चों

[श्री जगन्नाथ मिश्र]

के लिए, जिनकी पैदायश हो गई है लेकिन पैदा करने वाले का कहीं पता नहीं है वे अनाथ हो गये हैं, गृहविहीन हैं और इल्लीगल हैं, ऐसे बच्चों के लिए सोचना सरकार का काम होता है। उनके लिए ऐसे गृहों का निर्माण हो जहां पर उनकी देखभाल यथोचित हो सके।

श्री प्रिय रंजन दास मुन्शी (कलकत्ता-दक्षिण): कलकत्ता में मदर टेरेसा द्वारा ऐसा होम चलाया जा रहा है।

श्री जगन्नाथ मिश्र : जहां पर इस तरह का काम हो रहा है उसके लिए हम और आप दोनों धन्यवाद देते हैं लेकिन देश में ऐसी बहुत सी जगहें हैं जहां पर इस तरह का कोई इन्तजाम नहीं है। वहां पर इस तरह के होम्स खोलने चाहिए।

सभापति महोदय : आप किसी बच्चे को इल्लीगल चाइल्ड नहीं कह सकते।

श्री जगन्नाथ मिश्र : इसीलिए मैंने पहले कहा था प्रोडयूस नो चाइल्ड।

सभापति महोदय : इल्लीगल चाइल्ड नाम की कोई चीज नहीं है। (व्यवधान) . . .

श्री जगन्नाथ मिश्र : श्रीमन्, मैं एक बात की ओर दुःख के साथ आपका ध्यान खींचना चाहूंगा और वह यह है कि बच्चों के लिए चाहे सरकार हो या चाहे स्वयंसेवी संस्थाएं हों, वे जो भी मदद करने को तैयार होती हैं, मुझे संदेह है कि बच्चों को ठीक से वह सहायता पहुंच पाती है या नहीं? नहीं पहुंच पाती है। मैं यहां दिल्ली में हूं और यह देखता हूं कि दिल्ली के स्कूल के बच्चों के लिए उनकी मां एक बर्तन स्कूल में लेकर जाती हैं और उसमें दूध होता है, कैसा दूध होता है और कितना दूध होता है, यह तो मैं नहीं जानता और इसके बारे में मंत्री महोदय ही बता सकेंगे। देहातों और गांव की बात अगर कही जाए, तो यह चर्चा केवल पार्लियामेंट में हो सकती है, पार्लियामेंट के बाहर कुछ नहीं है। मुझे तो बड़ा आश्चर्य हुआ जब मैंने आपकी किताब को पढ़ा, रिपोर्ट को पढ़ा और बहुत सी पत्रिकाएं देखीं जिस में मैंने पाया कि सरकार बच्चों के प्रति बहुत जागरूक है और बच्चों के कल्याण के लिए बहुत सारे काम कर रही है, लेकिन मैं अचम्भित हो गया और अचम्भित इसलिए हो गया कि यह सब सहायता जाती कहां है और किस के लिए यह हो रहा है। तो पहला सुझाव तो मेरा यह है कि जिन बच्चों के लिए जो भी आप कर पाते हैं वह उन तक पहुंचे।

मेरा अगला सुझाव यह है कि बच्चों के लिए पौष्टिक आहार की व्यवस्था सरकार की तरफ से या स्वयंसेवी संस्थाओं द्वारा होती है, उससे उन बच्चों को कभी वंचित न किया जाये। वह आहार बच्चों को मिले, इसकी व्यवस्था होनी चाहिए।

इसके बाद मैं यह कहना चाहता हूं कि पार्लियामेंट की एक ज्वाइन्ट सलेक्ट कमेटी चाइल्ड एडाप्शन बिल के बारे में विचार कर रही है। वह विचार अभी सम्पन्न नहीं हुआ है, पूरा नहीं हुआ है और अभी उस पर विचार चल रहा है। यह एक अच्छा संकेत

है, एक अच्छा अवसर और दीजे बच्चों की जैसे चर्चा की है उनका इस बिल के पास हो जाने से फायदा हो सकेगा। अभी इस एडाप्शन बिल पर विचार ही चल रहा है और सारे देश में वे सीज फूल रहे हैं और वह इनेक्टमेंट नहीं बन पा रहा है। तो मैं समिति से आग्रह करूंगा कि वह जल्दी से जल्दी इस सदन में वह बिल पेश करे ताकि इनेक्टमेंट बनने के बाद बच्चों की देखभाल ठीक से हो सके। मैं सदन से भी और कमेटी से भी निवेदन करूंगा कि इस काम को जल्दी किया जाये।

इस के अलावा मैं यह कहना चाहता हूं कि जो बच्चे अरक्षित हैं, उन की कोई देखभाव नहीं होती है, वे अनाथ पड़े हुए हैं, उन को अगर कोई शरण देने वाला हो सकता है तो आप ही हो सकते हैं या स्वयंसेवी संस्थाएं हो सकती हैं। वे बच्चे शरण के अभाव में मर जाएं या मरते हुए जिन्दा रहें, ऐसा नहीं होना चाहिए, यह मेरा विचार है।

17.20 hrs.

[SHRI ISHAQUE SAMBHALI *in the Chair*]

बोर्ड का संगठन करने वाली जो बात आप ने कही है, वह बहुत सुन्दर बात है। उस का जो काम होगा, उस पर मैं बाद में विचार करूंगा। बच्चे किस वातावरण में पल रहे हैं इसका भी खयाल आपका करना होगा। अगर उनके मां बाप दूषित वातावरण मे रह रहे हैं तो बच्चे से कैसे आप आशा कर सकते हैं कि वह उस वातावरण से निकले। इस वास्ते इनविरनमेट का भी आपको देखना होगा। उस वातावरण, में से आपको उसको निकालना होगा ताकि उसका मानसिक विकास ठीक से हो सके। कहा जाता है कि साउंड माइंड इन ए साउंड बाडी। अगर वह शरीर से तनदुरुस्त नहीं रहेगा तो उसके मन का विकास कैसे हो सकेगा। बच्चे राष्ट्र की निधि कहलाते हैं। सम्पत्ति कहलाते हैं, धन कहलाते हैं। किन्तु बच्चे राष्ट्र का धन हैं, इतना कह देने से वे धन नहीं बन जाएंगे। धन बन सकें, इस लायक आपको उनको बनाना होगा। इसके लिए आपको प्रयास करना होगा। आज तक यह नहीं हुआ है। आज आप इस पर सोच रहे हैं, यह आपकी बहादुरी है, वह आपका और सरकार का बड़प्पन है, सरकार अपने कर्तव्य का पालन कर रही है। इस में कोई दो रायें नहीं हैं कि काम कठिन है और मुश्किल है। इस वास्ते इसको पूरा करने के लिए वैसी मुस्तैदी की जरूरत है।

बच्चे के स्वास्थ्य के पहले आपको उसकी मां के स्वास्थ्य की ओर ध्यान देना चाहिये। मां बीमार है तो बच्चा भी बीमार पैदा होगा। अगर मां तन्दुरुस्त है, उसका बच्चा भी आम तौर से तन्दुरुस्त होगा। अगर मा को पोषक आहार नहीं मिलता हैं, अगर वह दूषित वातावरण मे रहती है तो बच्चा कैसा पैदा होगा इसकी सहज ही आप कल्पना कर सकते है। इस वास्ते बच्चे के साथ साथ उसकी मां को भी देखभाव आपको करनी होगी। उनकी जो आर्थिक कठिनाइयां हैं उनको दूर करने की कोशिश भी आपको करनी होगी। मैं समझता हूं कि दो तरह के काम आपको करने होंगे। देहातों के लिए एक तरह के और शहरों के लिए दूसरी तरह के काम आपको करने होंगे। दोंनों जगह आप एक तरह नही कर सकते है। देहातों का वातावरण एक तरह का है और शहरों का दूसरी तरह का होता है। मेरा सुझाव है कि देहातों के लिए आप परिवार कल्याण योजना लागू करें, फैमिली वैलफेयर प्लानिंग सेंटर चलाएं। अस्पतालों को ग्रामीण इलाकों मे व्यवस्था होनी चाहिये। अगर हर जगह अस्पतालों की व्यवस्था सम्भव नही हैं तो वहां आप स्कूल हैल्थ टीम्ज इनलयूडिंग डैंटल क्लिनिक्स स्थापित करें, स्वास्थ्य केन्द्र स्थापित करें। वे तो

[श्री जयन्त य मिश्र]

आप जहां तहां स्थापित कर ही सकते हैं। यहां उनके तुरन्त उपचार की व्यवस्था होनी चाहिये, दवा दारू उनको मिल जाना चाहिये।

शहरों में मेटरनीटी बेड्स की जिस को मातृ सेवा सदन कहते हैं आप स्थापना कर सकते हैं। स्कूल हैल्थ टीम्ज आप स्थापित करे। साथ ही साथ चाइल्ड गाइडेंस क्लिनिक्स की स्थापना करे। इस तरह से बच्चो के स्वास्थ्यवर्धन का काम आप कर सकते है।

बच्चो को पौष्टिक आहार मिले इसके लिए भी आपको कार्यक्रम निर्धारित करना होगा।

यह सब कुछ हो जाए तो आपको बच्चो की पढाई की व्यवस्था करनी होगी। बच्चो की सेवा और शुश्रूषा ठीक से हो उनकी देखभाल ठीक से हो, उनके विकास मे किसी तरह की बाधा न आए इसकी भी जवाबदेही हम सब पर है इसके लिये आवश्यक है कि बाल साहित्य की रचना हो और बाल वाचनालय जगह जगह खुलें। हर गाव और हर मुहल्ले मे छोटी-मोटी लाइब्रेरीज की व्यवस्था आप करे और जहा बच्चे जाए और किताबें आदि पढ सकें। इस कार्य मे स्वैच्छिक सस्थाओ का सहयोग भी आपको लेना चाहिये और उनका भी आह्वान आपका करना चाहिये। उनको हर तरह से मदद देनी चाहिये, उनको प्रोत्साहित करना चाहिये। यह बहुत बडा काम है। यह केवल सरकार के बलबूते की बात नही है। इसलिए वालेटरी आर्गेनाइजेशज का सहयोग लेना आवश्यक है और उसका लिया जाना चाहिये।

आपको विकलांगो के लिए भी कार्यक्रम बनाने होगे।

शहरों मे तो बच्चे सिनेमा देख लेते हैं और अपना मनोरजन कर लेते हैं। बच्चों का मानसिक और शारीरिक विकास हो इसके लिये आप को चाहिये कि आप गांवों में भी फिल्में दिखाने की व्यवस्था करें।

राष्ट्रीय विकास और उत्थान में बच्चो के महत्व को स्वीकार करते हुए सरकार ने 22 अगस्त 1974 को बच्चों के लिए राष्ट्रीय विकास नीति का निर्धारण किया था। इसमे सरकार ने पन्द्रह सूत्री कार्यक्रम रखा। इसमे यह व्यवस्था थी कि बच्चों के स्वास्थय, पौष्टिक आहार, अनाथ एव विकलाग बच्चो एव दुखी माताओ की देखभाल पर विशेष ध्यान दिया जाये और उसके लिये योजना बनाई जाए। इस हेतु प्रधान मन्त्री की अध्यक्षता मे नेशनल चिल्डरज बोर्ड की स्थापना हुई जिसकी प्रथम बैठक 3 दिसम्बर, 1974 को हुई। इसी के आधार पर और इस राष्ट्रीय नीति के अनुपालन के लिए प्रान्तो को गाइड लाइज भेजे गए। इन गाइड लाइज के आधार पर बहुत से प्रान्तो ने काम करना शुरू किया। केन्द्र शासित प्रदेशो मे भी इनके अनुसार काम चला। 14 नवम्बर, 1975 को बाल दिवस के नाम पर एक स्टाम्प का प्रकाशन हुआ। इसके बाद चतुर्थ योजना तक 2 29 लाख बच्चो को लाभ पहुचाने की दृष्टि से सेंट्रल सोशल वैलफेयर बार्ड, इडियन काउसिल फार चाइल्ड वैलफेयर भारतीय आदिम जाति सेवक सघ और हरिजन सेवक सघ के सहयाग से बच्चो को सहायता पहुचाने के लिए 37 लाख रुपया स्टेट्स का देकर बच्चो के लालन-पालन मे उसका व्यय करवाया। पाचवे प्लान मे इसे स्टेट सबजैक्ट करार दे दिया गया है। 1975-76 मे 89,000 टन अन्न उनको दिया गया है जिसका मूल्य बीस करोड रुपये होता है। इसका वगठन करने के लिए इटर-नेशनल रिलेशन भी एस्टैबलिश किया है। इण्डिया और वर्ल्ड फूड प्रोग्राम से 15.85 लाख मूल्य का अन्न प्राप्त किया गया है। इंटेग्रेटेड चाइल्ड डेवलपमेंट सर्विसेज हैं जिनका उद्देश्य है कि वे बच्चो के स्वास्थ्य का

विकास करें। उनकी साइकालोजिकल और फिजीकल स्थिति का डेवलपमेंट हो और उसके बाद मां की कैपेसिटी भी तरक्की करे, इस तरह की व्यवस्था इन्होंने की है।

उसके बाद हैल्थ- सब- सेंटर भी खोल दिया है। 5 हजार की आबादी पर एक वैदिक या डाक्टर का इन्होंने इन्तजाम किया है। यह तो दाल में नमक के बराबर भी नहीं हुआ। इसलिये मैं मन्त्री महोदय का ध्यान आकर्षित करूंगा कि वे इनकी संख्या बढ़ा दें।

1975–76 में 132.37 लाख रुपये की सहायता मिली है। उससे 245 वालेन्टियर आर्गेनाइजेसन्स को सहायता दी जायेगी जिससे 15,905 बच्चों की देखभाल हो सकेगी। बाल सेविका संस्था ने इन्तजाम किया है। इसमें इन्होंने 11 महीने की ट्रेनिंग रखी है। सेंट्रल को-आर्डिनेशन कमेटी, मैंने पहले कहा था कि यह अकेले शिक्षा मन्त्रालय का काम नहीं है। मैंने कहा कि बच्चे पैदा न करो, बच्चों की देखभाल ठीक से करो, इसका मतलब स्वास्थ्य मन्त्रालय से होता है। इसलिये विभिन्न मन्त्रालयों का आपस में को-आर्डिनेशन होना चाहिये, तभी यह स्कीम सफल हो सकती है। इसकी भी व्यवस्था होनी चाहिये, यह बहुत जरूरी है।

नेशनल इंस्टीट्यूट आफ पब्लिक को-आपरेशन एण्ड चाइल्ड डेवलपमेंट के अन्तर्गत सामाजिक विकास के लिये स्वैच्छिक काम को बढ़ाकर ये बच्चों का विकास करेंगे, इसकी भी व्यवस्था की है। इसके लिये मैं एक बार फिर धन्यवाद देता हूं और मैंने जो सुझाव दिये हैं, मैं आशा करता हूं कि मन्त्री महोदय अपना जवाब देते हुए उस पर अवश्य प्रकाश डालेंगे।

SHRI SATYENDRA NARAYAN SINHA (Aurangabad): I listened to the speech of the Hon. Deputy Minister for Education. The speech was emotion-charged. He recalled the association of Panditji with children. It is on this day that Panditji left us. It is a coincidence, most probably, that this Resolution has been brought before the House for discussion and suggestion on this day. As the Minister has told us, the national policy was framed in 1974. It has been taken two years now. He has himself said that the Committee under the Chairmanship of Shri Ganga Saran Singh, submitted a report in 1968. Government took some time to process it. Most probably it started acting upon some of the recommendations made in the report and the Report of the Ministry contains a catalogue of the various work done by the Ministry in this regard.

I must assure the Minister that on this particular question, there can be no question of any political difference. We are all agreed on this question that the children should get the utmost attention and care. They are the nation's biggest assets and whatever we do for their development, growth and welfare should be construed as an investment or the means of developing human resources which would ultimately strogthen the nation. And from that point of view, the nation should be assured of all co-operation from all parties.

I must also compliment him for the work that he has done in his own district and set an example to the people as to how voluntary work could be done without the help of any organised State assistance. But I would like him to carry this message of child welfare or voluntary work to other districts in his own State So far as this subject is concerned, I must tell you that the welfare work cannot take place without involving the people, voluntary agencies working for this purpose, and the support of State in this task.

Here, I would like to point out that the problem of child welfare is a gigantic problem. It is a clossal problem and if you look at the figures worked out by the Ganga Sharan Singh Committee you will be convinced that the problem does not mean

[Shri Satyendra Narayan]

only the welfare of the child but it also includes the welfare of the pregnant women and nursing mothers. According to what Committee, the child population, pregnant women and nursing mothers constitute 62 per cent of the total population. This would mean that a population of about 300 million was to be taken care of through welfare services in terms of health, nutrition, education and other welfare activities. And if you take the present total population of 600 million, this percentage would work out to about 37 crores people in the category. That means 37 crores. So, we have to take into consideration the needs of the welfare services of these people in terms of health nutrition, education and other welfare activities.

17.35 hrs.

[MR. SPEAKER in the Chair]

The problem has been made more complicated by the present trend of urbanisation. People are now going to the cities because industrial development has made a change in our whole environment. Cities have grown up giving rise to slum areas. People in search of employment go to cities, stay in slum areas and their families are exposed to such conditions which do not conduce to a healthy living. While looking at the welfare problem of the child, we have to see not only to nutrition and education but also to the environment of the child. We should look to the socio-economic condition of the family; the general conditions in which the child lives, the society in which he lives, the company he keeps, the attitudes and habits of his parents and those around him—all these factors have to be taken into consideration in determining the line of activities to deal with particular areas where those children live.

I know the government is aware of these problems and have started work on many fronts. They have been trying to provide nutritious food, medicines, hostel facilities supplementary support etc. to families but whatever the government has done so far cannot be considered very significant against the background of the colossal task before us. I do not blame them, but I do feel that the task is so gigantic that it requires much more effort than what is being put in. Government have made a provision of Rs. 200 crores during the fifth plan for the social welfare sector. I will take the case of destitute children, children who have been abandoned, who have no home and are on the streets. You might have seen children begging on the streets near sweet shops, pan shops etc. These are the children who ultimately become delinquents. No survey has been carried out of them. The Planning Commission Study Group which went into it provisionally gave an estimate of the figure of destitute children who according to the Study Group from 0.5 per cent to the total children population, according to which their number comes to 1.05 million. Most of them are in orphanages We do not know the number of orphanages run in the country. Government has no figures as to how many children are in these orphanages and what are their conditions. A survey ought to be carried out to find out the actual number of destitute children Government has not given us any figure about the number of orphanages being run. We understand that the Christian Missions are running about 600 orphanages Some private institutions also are running orphanages. Government should have brought out what are the conditions obtaining there According to a limited study of 100 orphanages, it appears that the conditions in these orphanages are not satisfactory. They are not able to provide services of a high standard. According to the study report, it appears in these orphanages the expenditure on food is Rs. 22 per child and on medicines Rs. 9. it has been found that in the orphanages, the survival rate of children is very low i. e. one out of three. Mrs.

Tara Ali Beg has stated that the mortality rate in the orphanages and in foundling homes is as high as 60 per cent. After a study of only a few months, a decline in the I.Q. of these children is noticed. Now, the question is, how are you going to improve the situation?

There is another way. These children could be adopted by people. Unfortunately, there is no law here which will give a scope to people of different communities to adopt children could be adopted by people. according to which the Hindus alone can adopt children and that too from Hindu families. Shrimati Jayashree Raiji had brought forward a Bill for adoption but that was not allowed to be passed. After that, three more attempts were made to bring the Bill in the House, but nothing had happened. At last, the Government brought forward a Bill which was referred to the Joint Committee and it is still pending there. The problem of the destitute children is very serious. Government should take steps to get the Adoption Bill passed. It should provide scope for foreigners to adopt children. At one time, several States raised several objections and the practice of adopting children by foreigners was completely stopped. A report was published in the Press by Mr. Chhabra who made a study of the adopted children in the Scandinavian countries. There are some organisations who look after these adopted children who are adopted by the foreigners. It was found that they had not been put to any kind of ill treatment. Now this type of law should be there.

I would like to make a submission that there is a Guardian Act of 1890 according to which you can take custody of a child and keep him for 18 years. But it does *not* provide any legal right to these children as in case of adopted children. It has also happened that parents have turned up after several years to claim their offspring. There is uncertainty and insecurity with respect to the position of such children taken under "foster care". Government should make a law whereby the difficulties which these destitute children were facing, should be removed.

I may submit here that there are voluntary organisations which are looking after these children and implementing special Nutrition Programme. The National Institute of Public Cooperation and Child Development carried out a study of some centres recently. They have said that those organisations who are organising the special nutrition programme have not been very fair. Only 37 per cent are taking benefit out of it. The records at the Centres are not unreliable. Attendance marked after food distribution is only a formality at almost all the Centres. Food for 10 to 12 children is left over and is utilised by the organisers and their helpers Correct information is not disseminated Parents do not know the food entitlement of the children. I want to know whether a similar study is under contemplation of the Government with regard to other centres not only in Delhi but elsewhere also so that we should know as to what is actually being done. We have got some Model Homes run by Mother Benigna or Mother Terassa,—her "Sisu Bhavans." I would request the Government to encourage voluntary and other organizations running such homes to emulate their example and to entrust the work to people who are genuinely actuated by compassion and love and who do not take it up as a matter of fashion. From destitution to delinquency, the road is very smooth and the line very thin. When they get into delinquency, these destitute children ultimately turn out to be vagrants, start doing small mischief and then they commit theft and other offences. I think a proper study ought to be made about these cases. They are governed by the Children Act. Government have said in their report that they have also discovered certain lacuna-

[Shri Satyendra Narayan]

in regard to the working of the Children Act and that they are contemplating to amend the Act. My submission would be that they should also study the report of the Study Team appointed by the U.N Council of Social Science Research. They have made a study in Madras, Delhi and Bombay; and have reported that there is need for a careful screening system of juvenile cases at pre-and post-disposal levels. It has been seen that in some cases where the child is in a pre-delinquent stage, he is sent the juvenile court; and where the child is actually delinquent, he is sent to the Child Welfare Board for being looked after. There is some kind of a lacuna, *viz.* that once a child is sent to the children's court, the difficulty would be that he cannot be reverted back. There is no system of inter-changeability in it.

The study team appointed by this Council has said that a screening system should be worked out through classification centres comprising the representatives of police, the legal department, and the mental-health and social-work personnel. These classification centres should replace the present system of hurriedly branding the children as juvenile offenders and non-juvenile offenders, by the police. These lacunae in the Children Act should be removed. I hope the Government will take early steps to amend this Act.

I now come to the question of physically handicapped children. According to their own estimate, about 5 per cent to 10 per cent of the child population is handicapped. According to the Ganga Saran Singh Committee, the total number of handicapped children would come to 1.8 million. According to them, the children afflicted by blindness would be 0.5 million, by deafness 0.2 million, orthopaedically handicapped 0.5 million and that those mentally retarded would number 0.2 million. In other advanced countries, it is estimated that nine per cent, more or less, of the population is made up of handicapped children. On that basis, they came to the conclusion that there will be 18 million handicapped children in India.

Now, they feel that these physically handicapped children are not receiving adequate attention and that most of thesse children have suffered because of some kind of social neglect, income disparity, conditions in the society and mal-nutrition.

The other day, I have come across a report in the paper that 14,000 children are suffering from blindness only in the South. Now, the Government have started giving Vitamin A and D capsules to these children and they are also extending this scheme to the North. But every effort has to be made to develop a proper social attitude towards these children. It is not sufficient to educate them. It is very difficult to find employment for them after they are actually trained.

The Committee under the Chairmanship of Shri Ganga Saran went into this question in depth and reported that in order to deal with these physically handicapped children, to rehabilitate them, to restore them to a position so that they become useful to the society, it will cost Rs. 3,555 crores. This is a colossal sum. They have also said that it is not beyond the resources of the Government to do it. Therefore, they have suggested that it is better if we deal with only 20 per cent of the population in the next 20 years and not immediately. We should make a modest beginning in this regard and 20 per cent of this population should be treated, restored to the position so that they become useful to the society and rehabilitate them in the next 20 years.

I should have liked to hear from the hon. Minister when he was referring to the Ganga Saran Singh Committee's Report as to what they have thought about this suggestion. They have mentioned about these physically

handicapped children and that they are going to set up five national institutes. May I submit that they have not been able to deal with this subject on a massive scale? At the most, they can make slight change here and there. It requires a larger effort. I agree that financial constraints are there, the Government cannot do it alone and the responsibility also devolves upon the people, the voluntary organisations and the society. It is our job to co-operate with the Government in this great endeavour for the welfare of the children and for the proper growth and development of the children so that they become good citizens.

Therefore, I would say that in this year which is a national year for the children, Government should launch a programme by which you can create a national consiousness and awareness among the people which will assume the shape of a national movement backed by the Government so that people could come forward to take upon themselves the responsibility for looking after these children.

I know that the country is moving on the road to progress. We are going ahead. The Government is also aware of the problem of slum areas. They are also aware of the problem of the landless population which is one-third of the entire population. Naturally, they have to initiate programmes in which they could get people's cooperation with enthusiasm.

The hon. Minister cited the example of his district, how he initiated the programme whereby without governmental support, he has been able to fight the scourge of whooping cough, diptheria and tetanus. Similar efforts have to be made elsewhere and on the same popular front. Then alone we can fight this challenge, meet this challenge posed by the gigantic problem.

Once, again, I would submit to the hon. Minister that while replying to the debate in the next session, whenever it takes place he may consider these suggestions, how he is going to enlist the support of the people, how he is going to create national consciousness and how he is going to create national movement so that the child welfare work is considred as the responsibility of the entire population and the entire nation.

With these words, I thank the hon. Minister for giving us an opportunity to discuss the National Policy for children.

MR. SPEAKER: The debate will continue later on.

17.57 hrs.

STATEMENT RE:

PAYMENT OF BONUS TO L.I.C. EMPLOYEES

MR. SPEAKER: The statement to be made by the Finance Minister, Mr. C. Subramaniam.

SHRI S. M. BANERJEE (Kanpur): Sir, before the Finance Minister makes a statement, I would like to say that the point raised by me and by Mr. Somnath Chatterjee was that on 21st of this month, Calcutta High Court gave a judgement declaring that the reduction of bonus was illegal and *mala fide*. Whether it is the Government or the LIC, we do not know, they asked for a stay order before the Division Bench of the Calcutta High Court and the Division Bench disallowed it.

THE MINISTER OF FINANCE (SHRI C. SUBRAMANIAM): The hon. Member may be more up-to-date with regard to the information. I am giving whatever information I have.

Mr. Speaker, Sir, Hon'ble Members are aware of the policy decisions taken by Government in regard to payment of bonus. Employees of the LIC/GIC and Banks are not covered by the Payment of Bonus Act, 1965 and

[Shri C Subramaniam]

are to be paid *ex-gratia* in lieu of Bonus. Government took a decision to fix the maximum *ex-gratia* amount at 10 per cent of salary and the maximum deemed salary for the purpose as Rs 750/- p m Only employees drawing upto Rs 1600/- p m are eligible to receive such an *ex-gratia* payment On this basis, for the year 1974 the employees of GIC and nationalised banks have already been paid *ex-gratia* amounts varying from 6 to 9 per cent of their salaries However, according to subsisting settlements, Class III and Class IV employees of the LIC are entitled to payment at the rate of 15 per cent of their salary and that too without any monetary ceiling In order that the LIC employees are brought on par with those of the banks and the GIC, Government decided to enact a law for modifying this Settlement

As hon Members are aware, the Life Insurance Corporation (Modification of Settlement) Bill, 1976, was passed by the Lok Sabha on 20th May, 1976 The Bill has been transmitted to the Rajya Sabha and is coming up for consideration tomorrow After it is passed by the Rajya Sabha and receives assent of the President, it will become law

In the meantime, the LIC had been advised not to make payment of bonus as per terms of the settlement The All India Insurance Employees Association thereupon filed a writ petition in the Calcutta High Court praying *inter alia*, for a declaration that the settlement dated the 24th January, 1974 which was entered into by the LIC with the Associations of its employees, was lawful and binding on the LIC and that LIC be directed to pay bonus in terms of the settlement to its Class III and Class IV employees According to information available, the Court has ruled that LIC should pay bonus to its employees for the year 1975-76 as per terms of the settlement

The LIC has filed an appeal before a Division Bench of the Calcutta High Court, which has been admitted It is coming up for final hearing on 1st June, 1976 Hon'ble Members will appreciate that since the matter is now before the Division Bench of the Calcutta High Court, it would not be appropriate for me to say anything further in the matter with regard to the judgment

18 hrs.

SHRI S M BANERJEE: I want to raise a point of order: The hon Minister has clearly stated that this matter is before a Division Bench of the High Court and he has also stated that the High Court gave a ruling or judgment on 21st May, in favour of the employees, that it should be paid They directed the LIC to pay it Now, the bonus was due on 1st April, 1976 I want a ruling whether in view of the fact that it is pending before the High Court—of course, I understand that the rule of *subjudice* does not apply to this case because the Lok Sabha is sovereign, but the question is whether a judgment which has already been delivered should be implemented or not The whole question is this You may get a stay—and I am told a stay has not been issued—but I want a ruling whether in this matter, it should be referred to the Attorney General as to whether bonus should be paid This House had passed it, but it has not become an Act

SHRI C SUBRAMANIAM This is another important issue The hon Member always proclaims that Parliament is the sovereign authority to decide and not the High Court Now he seems to be rethinking that a decision of the High Court—and that too, of a single Judge—should have precedence over a decision which this House has already taken

SHRI S M BANERJEE But it is not a law, it has not yet become law The LIC may take a wrong decision but the fact remains that the High Court directed it to pay it (*Interruptions*)

SHRI DINEN BHATTACHARYYA (Serampore): I want a clarification. The LIC had filed a petition before the High Court for a stay of the orders for payment as per the notice that was existing, and now this stay order has not been granted. So where do we stand? An appeal is pending, no doubt, but the stay order has been refused. If the Minister takes the onus on himself that, in spite of the judgment of the Calcutta High Court, he has no obligation to pay the amount to the LIC employees, I have got nothing to say. But the country should know that this is the position in regard to Government and that in spite of the judgment of the Court, they are still hesitating—I don't know why. On the 1st of June the Court had given a direction that you must pay.

MR. SPEAKER: Do you want to reply to this?

SHRI C. SUBRAMANIAM: I am not supposed to enter into a controversy. Let the law take its own course. If they can take action against Government through the High Court, let them do it. I thought Parliament was supreme.

18.05 hrs.

MATTERS UNDER RULE 377—*contd.*

(REPORTED DEATH OF THREE WORKERS IN BHANORA COLLIERY (ASANSOL)—*contd.*

THE MINISTER OF ENERGY (SHRI K. C. PANT): When I was not present in the House this morning, Shri K. C. Halder raised a matter regarding an accident in the Bhanora Colliery. It is true that there was an accident in 5 and 6 incline of Bhanora Colliery under the Eastern Coalfields Ltd., on the 20th May, 1976 at about 10.00 a.m. due to roof-fall. I regret that three persons including a mining sirdar died in this accident. I am sure, the House will join me in conveying our deep sympathies to the breaved families. The officials of the Directorate-General of Mines Safety and the Eastern Coalfields Ltd., are enquiring into this accident. I would like to assure the House that suitable action would be taken on the basis of the findings of the above enquiry.

An *ex-gratia* payment of Rs. 500 each has been made by the company to the dependents of the deceased and the amount under the Workmen's compensation Act will be paid to them shortly.

I would like to reiterate that both the Government and the coal companies are anxious to maintain the highest safety stanlards in coal mines. Amongst the steps taken to ensure safe working of mines is the setting up of internal safety organisations in the coal companies, directly under the Managing Directors. This is to supplement the efforts of the Directorate-General of Mines Safety. You are also aware that a high-powered committee, including two senior trade union leaders, constituted by the Government is already examining the whole question of safety in coal mines.

MR. SPEAKER: Before we adjourn. I must express my thanks to the hon. Members for the kind cooperation they have extended to me during this long Session.

Now, the House stands adjourned *sine die*.

18.07 hrs.

Lok Sabha then adjourned sine die.

GMGIPND—L—951LS—15-7-75—Lion—978